THE MANKIND QUARTERLY

VOLUME XLII No. 3

Spring 2002

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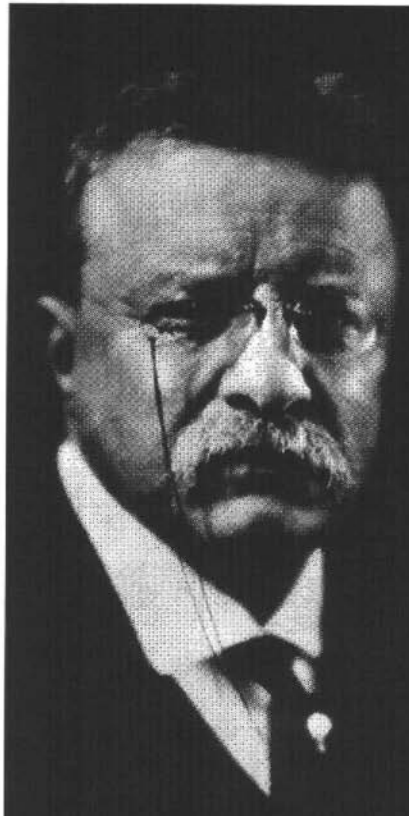

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The Mankind Quarterly is a refereed quarterly journal published by Scott-Townsend Publishers, P.O. Box 34070, NW Washington DC 20043, U.S.A., telephone (202) 371-2700; fax (202) 371-1523. Manuscripts for publication may be submitted to that address in two copies, laid out according to the Chicago Manual of Style. The price of subscriptions is $27.50 per annum for students, $39.50 per annum for other private individuals, and $89.00 per annum for libraries and other corporate bodies. Add $12.00 per year for postage to non-U.S. addresses.
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Medical and Psycho-Social Problems Relating to the Quality of Life of Institutionalized Elderly People

Cristina-Elena Pirau, Georgeta Zanoschi,
Liliana Iliescu, and Rene Duda[1]
University of Iasi, Romania

The authors investigated the attitudes of elderly people residing in a state-maintained retirement home in the city of Iasi in Romania and identified significant medical, psychological and social problems common to the subjects they interviewed.

Key Words: Elderly people, institutionalization, psycho-social problems, Romania

In Eastern Europe the "crisis of the protective state" is mentioned more and more today. The state-controlled social system is in difficulty. There is a problem not only in securing the financial resources necessary to finance the state support of aged people, but also one of regaining the trust of the elderly, who had been obliged to rely on the state system under the previous regime, and in the efficacy of the social mechanisms designed by that system to ensure their support.

The system is failing its minimal goal, which should be to guarantee elderly people the right to enjoy a degree of security while permitting them to enjoy as much independence as possible and to make use of their own resources as they think fit. At the same time, it is necessary to aim at realistic targets to ensure the highest possible quality of life for the elderly under the present financial constraints.

We believe that there are two ways in which the state may seek to improve its social activities in support of the welfare of elderly people who became dependent on it under the rule of the former government. The first is by effectively managing such social expenditures as are available. The second is by reorganizing the different elements in the system of social protection and medical assistance in order to achieve the decentralization of government actions in this respect.

[1] Address of corresponding author: Professor Dr. Cristina-Elena Pirau Bl.D., Dc.D., Soscana Nationala, 194, ap. 15, 6600 Iasi, Romania.

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In the first place, we consider as necessary a correct evaluation and a reconsideration of the already existing means of medico-social assistance such as the institutionalization of elderly people in senior homes, the classical form of social protection for this part of the population. This represents the purpose of the present study.

Methodology

The starting hypothesis of our study was that the accommodation of the elderly in senior homes is accompanied by an impoverishment of the status and role of elderly people, due to their being obliged either in part or in the whole to abandon much of their accustomed life style due to the changes imposed as a result of institutionalization in state-managed homes.

We studied the reaction of retired elderly people to institutionalization with special attention to such phenomena as their social perceptions, self-image and aspirations. Our subjects were 125 residents of the state-managed Senior Home in Iasi, an institution located in what is probably the most attractive part of the city. This Senior Home also has easy access to the center of the city due to the close proximity of public transport.

The residents occupy hotel-style dwelling units, either individually or shared between two persons, and are subject to few rules or restrictions other than the need to conform to the scheduled meal hours.

Our study relied on the analysis of sociological questionnaires. The residents in the studied group were predominantly female.

Results

The first aspect we analysed related to the an easy to quantify problem, namely the analysis of the personal budgets of the residents. This revealed a very high proportion of expenditure dedicated to expenses directly necessary for subsistence, with a secondary level of expenditure devoted to participation in the contemporary world around them, such as attending shows and purchasing newspapers, journals, and books.

Expenditure on medicine and savings took third place (see fig. 1). While the small proportion of income dedicated to savings can be explained by the low level of income and the lack

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of interest amongst elderly people in the idea of saving for the future, the low level of expenditure on health reflects the relative absence of systematic medical supervision.

We conducted an analysis of the medical documents maintained at the health center of the institution, as well as interviewing the elderly people, and we obtained an overview of their morbidity state (see fig.2).

Declining physical capacity represented one of the determining causes for the decision to institutionalize residents in most cases, especially when combined with familial affective or structural deficiency. Although inadequate familial support was cited in most cases as a contributing reason for admission to the Senior Home. It is notable that in spite of this, 58.4% of those interviewed claimed to enjoy normal relations with their families (see fig. 3). We suspect that family relations may have improved after the elderly people left their families to enter the Senior Home.

The most important challenge of life in an institutional home appears to be the problem of getting accustomed with the new surroundings. Most of the questioned elderly people consider that the fundamental needs of subsistence (accommodation and food) received in the institution are satisfactory. Yet, problems related to old age were seen. The most frequent causes of dissatisfaction result from the difficulty faced by old people in adjusting to life in an institution and the tensions that arise in their relations with other residents of different background and interest.

Trying to comprehend the feelings of the old people to the society at large, which is seeking to protect them by the method of institutionalization, our survey provided us with information that enabled us to obtain a well-crystallized perception (see fig. 4). The most frequently registered phenomenon was that of "rejection". If we add to this the experience of those who were conscious of the indifference of society to older people, and who therefore felt "marginalized", we found that a very high percentage of the elderly people believing that society viewed elderly people negatively rather than positive.

Differences in the responses of those who answered our questionnaires were noted between the sexes. Women had a

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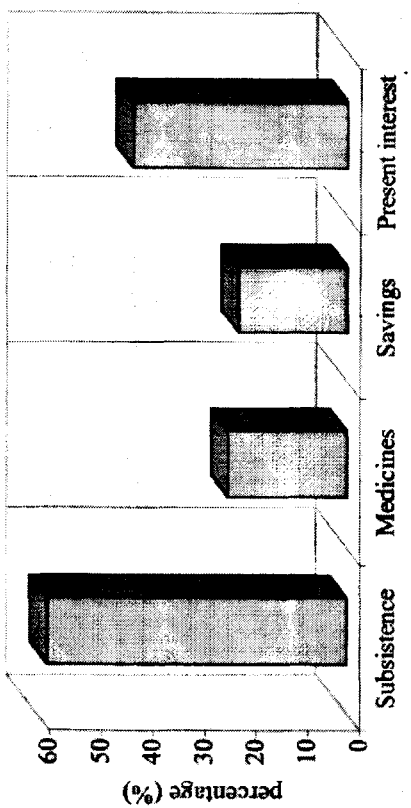

Fig.1

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higher sensitivity to the sense of outright rejection which attends institutionalization, as compared to the men, who were more likely to feel that they had been marginalized rather than rejected, a sense which was enhanced by retirement from work.

The character and level of the subjects' education was linked to the way in which the behavior of society was perceived. Most frequently the accusation that society held negative perceptions towards them was made by the more highly educated of the residents.

While our study shows that biological problems are the most frequent concern of the aging of both sexes, social and psychological components are also present. These vary according to the sex, and we found that the men were more sensitive to the social aspects of increasing age, while the women were more conscious of the psychological aspects (see fig. 5). In general the elderly also feel the effect of their increasingly precarious socio-economic situation and declining inter-human relationships.

Our investigation also noted important challenges to the system of norms which elderly people have developed during their life when they are institutionalised, The respondents acutely perceived institutionalisation as a degradation of values. The fact that over 60% of the old people felt insecure not only psychically but also physically raises questions about the practice of institutionalization.

However, the suggestions made by the institutionalized old people in the Senior Home in Iasa in reponse to our enquiry as to how they felt their situation might best be improved mainly emphasized the need for higher pensions in face of the escalating costs of the few commodities they needed.

The activities in which elderly people engage present very few variations and cost little (reading, watching TV, strolling); they reveal a "depletion" of the status of old people. Their way of life is just an "adustment" (accommodation) and not an "adaptation" (integration) to their conditions in the Senior Home. A state of monotony, of spleen, persists, and the constraints associated with the need to abandon their old habits and customs are acutely perceived. Most of the elderly people participating in our survey saw their acceptance of

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Fig.2

DISEASE	WOMEN	MEN
EYES	24.40%	9.30%
EARS	2.40%	4.70%
SKIN	0.00%	4.70%
BONES	20.70%	20.90%
TRAUMATISMS	7.30%	7.00%
SPRAINS	2.40%	0.00%
BREATH DISEASES	18.30%	18.60%
CARDIOVASCULAR	51.20%	37.20%
GASTROINTESTINAL	28.00%	16.30%
URINARY TRACT	6.00%	2.30%
SEXUAL	6.00%	9.30%
ONCOLOGY	2.40%	2.30%
VASCULAR SYSTEM	6.00%	4.70%
NEUROLOGIC	7.30%	7.00%
PSYCHIATRIC	2.40%	2.30%
METABOLISM	2.40%	4.70%
ENDOCRINOLOGY	4.90%	0.00%
TUBERCULOSIS	3.70%	2.30%
WITHOUT	4.90%	7.00%

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Fig.3

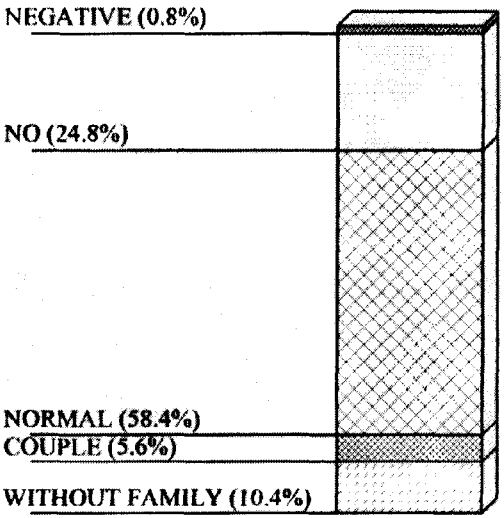

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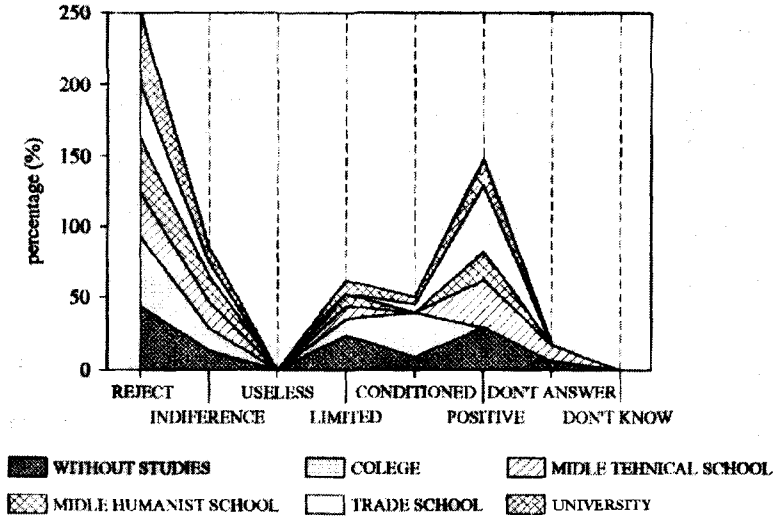
Fig.4



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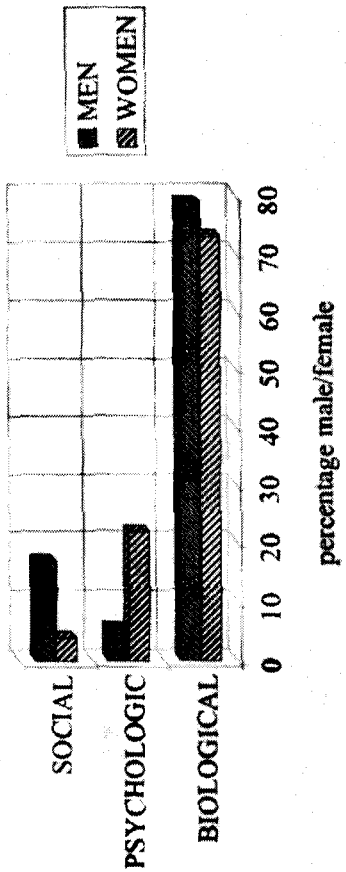

Fig.5

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institutionalization as an attempt to surpass the various social handicaps associated with age, rather than physical problems.

We undertook this study with the goal of helping to draw the attention to the pressing necessity of legislative, financial and organizational measures which would identify acceptable alternatives to institutionalization, especially with the hope of finding ways in which old people might maintain the continuity of their lives under the care of their own families, or in their own homes, under the care of the community when family support is not available. We hope that our study may help to draw attention to the need for some kind of improved solution in this direction.

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Eugenics from an East Asian Perspective

Benjamin Wong[1]
Toronto, Canada

Eugenics may be defined as the science of improving the gene pool of a particular population through selective breeding. This paper looks at how East Asians view the subject of eugenics, as compared to Western Caucasian populations. Emphasis is placed on how the East Asians' underlying conception of family and society, their pragmatism, and their realistic view of kinship, ethnicity and race have rendered them more receptive to the idea of eugenics. Viable non-coercive eugenic proposals that have the potential of taking place in the West in the future are discussed.

Key Words: eugenics, race, East Asians, IQ, kinship, genetics, genetic engineering

Imagine that one is walking down a busy street in a major liberal metropolitan city, such as Los Angeles or New York. One proceeds to randomly ask a thousand people who pass by and who are of childbearing age the following question: if you were to have a baby, given a choice, would you prefer to have one born with a disability or one who is born healthy? Or one may ask: given a choice, would you prefer having a low IQ child or a high IQ one? One may also follow up with the question: would you not do everything, *anything*, to ensure such a desired outcome?

The answer to these questions and the result of this informal poll will be obvious and will probably be unanimous. Implicit in the answer is a preference for good genes. Western governments, however, will react less enthusiastically to this idea of total parental choice. They are aware that most parents are implicitly and instinctually, whether they know it or not, subscribing to a version of positive or progressive eugenics.[2] And the subject of eugenics is still to a great certain extent forbidden in social discourse.

[1] Address for correspondence: Benjamin Wong, MD, FRCPC. Benwong140@aol.com.

[2] Another controversial issue in this area is sex selection, where parental choice has been limited.

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The freedom of speech has been encapsulated in Voltaire's famous quip "I disagree with everything you say, but I shall defend, to my death, your right to say it." Current political correctness may be seen as its diametrical opposite: "I agree with everything you say, but I shall fight, to my death, so that you do *not* have a right to say it." In the case of eugenics, many intellectuals and politicians probably privately agree with most parents. After all, many of them are parents themselves. However, given the opportunity, many politicians will fight to their deaths to ensure that ordinary citizens will not have the right to utilize genetic technology to its fullest in order to maximize the chances of having an offspring of "tailored" to their choice or desire. Witness the recent political outcry against *experiments* in human cloning, for instance. For many non-Westerners, this government-imposed constraint of parental choice and free speech seems paradoxical when juxtaposed against all the hackneyed clichés of "reproductive freedom" and "reproductive rights" which have been used as ammunition against eugenics.

A great deal of incontrovertible evidence has accumulated over the past few decades linking the importance of genetic or biological roots to human traits such as health, behavior and intelligence, suggesting the practicality of attacking many of our medical and social problems from biological roots. This is why fields such as genetic manipulation and engineering, cloning, and indeed, eugenics, have such potential for the future. This paper focuses on the latter concept, more specifically, on eugenics from an East Asian perspective.[3] It delves into the attitudinal, and to a certain extent the philosophical, differences between the East and West on their approach to this subject. It should be noted that the discussion is primarily a positive evaluation, as opposed to a normative one. In other words, the paper is primarily, though not exclusively, a descriptive analysis, as opposed to prescriptive analysis.

[3] I use the term "East Asian" to refer to populations of the Han cultural zone. More specifically, I refer to the populations that typically refer to themselves as Chinese, Korean, and Japanese.

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Eugenics may broadly be defined as efforts to improve the gene pool in a particular population.[4] A similar definition is that it is the science of ways in which the genetic constitution of man can be improved.[5] Other definitions include the study of the hereditary improvement of the human race by controlled selective breeding.[6] Eugenics is a pro-active preemptive measure aimed at improving the overall population health, be it medical or social. Therefore, eugenics, whether it is the negative (preventative) or the positive (progressive) variety, is entirely consistent with the current medical paradigm, which emphasizes effective prevention over treatment and cure.

Rights and Equality

Whereas the West (and North America in particular) places the emphasis on the individual, the Confucian worldview is much more collectivistic. It conceives of society as an extension of the family unit. The nation can therefore be viewed as one large suprafamily. Since society is a merely a close-knit family writ large, everyone is accorded his or her own proper place. For example, a father and his son obviously occupy different ranks within a family. By analogy, so do the "ignorant masses" and the wise few who govern the state. Society is thus inherently hierarchical, and equality is therefore not an intrinsic concept in traditional Chinese (and East Asian) thought. As an example, a Chinese lady once told the author that the students in Tiananmen Square deserved to be run over by tanks because they did not heed the government's advice asking them to go home and abandon their cry for democracy. For this Chinese lady, the essence of the issue was that the "natural order" of citizens obeying the government was violated. Just as a son who rebelled against his father should welcome his condign punishment, the students in Tiananmen Square deserved

[4] Miller, E.M. *Eugenics: Economics in the Long Run.* In *Research in Biopolitics*, Vol. 5, Steven A. Peterson and Al Somit, Eds. JAI Press. 1997. p. 391-416.

[5] Adapted from Sheng S.D. *Popularizing the Knowledge of Eugenics and Advocating Optimal Births Vigorously.* Mankind Quarterly. Full text available at http://www.mankind.org/Man22.mgi?mgiToken=608C0GA20O13EQJ3D2.

[6] Definition from *The American Heritage® Dictionary of the English Language, Third Edition* copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

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whatever wrath that went their way, with their threat of insurrection.

Of course, the fact that humans are not equal metaphysically does not automatically mean that they should have unequal rights. *De facto* inequality does not automatically translate into *de jure* inequality. This Lockean ideal was enunciated by the Founding Fathers and is one of the founding principles of the United States. People deserve equal rights not *because of*, but *in spite of* their inequality in natural abilities and talents. Many Easterners, however, may not subscribe to this view. As many consider rights to be privileges accorded by the government, it is understandable why many Chinese think that individual rights should be hinged with individual merit. Good deeds are rewarded while bad deeds are not; similarly, individual rights, which are akin to governmental grants or rewards, should be commensurate with how much a citizen deserves, at least in a perfect, natural, harmonious, Confucian and Taoist universe.

Easterners often complain about how "abstract" the *Western* concept of "individual rights" is. What confuses them is how the concept of individual rights is so transparently an ideology and yet is justified and rationalized in such a myriad of ways. In one instance rights are God-given to the Christian; in another they become natural rights to the secularist. In both cases, these rights are primary and absolute, imposed *a priori*. This may explain why China has always strongly objected to any U.S. "meddling" in its affairs in the name of individual rights; it, quite understandably, views the spectacle as an imposition of Western ideology.

According to traditional Chinese thought, rights are not inherent, natural, or universal. Steeped in collectivism, many Chinese believe that not necessarily everyone has an "inalienable right" to life, liberty, and the pursuit of happiness, especially if the individual benefits at the expense of the state. The current proliferation of "rights" in late 20th century North America must be seen as utterly farcical and absurd by many Chinese.

Nor is the above philosophy a unique Chinese or East Asian phenomenon. Ancient Greek and Roman philosophers, as well as most if not all the great religious traditions from all over the world, do define a place for everyone, and not everyone

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occupies the same level of the hierarchy. People from all over the world have always lived with inequality as it has always been a fact of life; it is only in the 20th century West that inequality has taken on a pejorative connotation. Indeed, traditional and many modern East Asians put the burden of proof on those who pontificate about human equality. Subscribing, *a priori*, to the default tenet that all humans are equal and then supplementing it by numerous *ad hoc* hypotheses when confronted with conflicting empirical observations and evidence is a very clumsy and non-parsimonious way of explaining the state of human affairs and the human condition. Which is why the East rejects it. Since one of the underlying assumptions of eugenics is that not everyone is equal and that not everyone contributes equally to the state, it is clear why eugenics may have more potential of taking hold in the East.

Individualism versus Social Duty

The author saw an ETV (educational television) program that was broadcasted to grade five students in Hong Kong a few years ago. The purpose of the program was to teach the students new Chinese vocabulary. However, the theme of the story was the more revealing part. It revolved around the question of whether it would be better to be a rich person who possesses less community spirit, or whether it would be better to be someone less well-off while retaining a stronger sense of community. According to the program, the answer should be obvious. One should never have lose the sense of, or the loyalty for, one's community, else one would not be able to "benefit one's fellow men" no matter how well off one is. The program ended with the rhetorical question: what then would the purpose of life be for this financially secure fellow?

The above is a lucid illustration of the differences in thought processes between the East and the West. It is an extension of the Confucian concept that a nation is an extension of the collective, which is an extension of the family, and which in turn is rooted in the individual. Since the nation is conceived as an extension of the family, members are expected to contribute and sacrifice, if necessary, for the good of the group. In the East, self-sacrifice for one's country, whether it is right or wrong, is

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considered to be an individual's civic and moral *duty*. [7] (The most glaring example of this was the Kamikaze pilots seen in World War II.) In the West, sacrificing oneself for the collective good is considered to be an aberration that is to be undertaken only under exceptional circumstances, as in war. Some even go further and assert that self-sacrifice is a moral evil.[8]

Eugenics, whether voluntary or involuntary, entails some type of a personal sacrifice, often involving reproductive constraints for some. From the above and the previous section, it is therefore not surprising as to why (coercive) eugenics can be applied in the East with more citizens' cooperation and with less moral indignation and political outcry as compared to the West.

Pragmatism

Another reason many people feel that the East has the potential to make more headway in eugenics is East Asia's overall pragmatic approach to pressing issues. The road of political reform taken by China and Russia over the past two decades illustrates this point. China emphasized the pragmatic economic aspect, paying only lip service to political aspects of democracy; while Russia emphasized the abstract political aspects of individual freedom and rights. Practicality and expediency come first for many in the East. The philosophizing

[7] As an aside, this concept of duty has an effect on the so-called "demographic transition". It is well known in the West that, secondary to the feminist movement, many women are pursuing higher education and are delaying childbearing. Some give up childbearing altogether. The result is a dysgenic trend, where those of a lower socioeconomic status have more children as compared to those of a higher socioeconomic status. In countries such as Japan, where feminism appears to be a less potent force, and where the duty of continuing the family name is more entrenched, women from upper socioeconomic classes feel more pressure to have offspring. Therefore, there is less of a differential in fertility rates between socioeconomic classes. The dysgenic trend in some Far East countries is therefore less pronounced than in Western ones.

[8] In North America in the latter part of the 20th century, this idea has been most strongly put forth by the Russian-Jewish novelist/philosopher Ayn Rand. Her argument is encapsulated in the title of her non-fiction book, which consists of her previously published essays, *The Virtue of Selfishness*. According to Rand, her ethical foundation of rational egoism is in contrast to Nietzsche's subjective version of egoism in that her philosophical system's epistemological foundation is reason, while Nietzsche's is "unreason", emotions, and will.

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of abstract political issues are cerebral concerns, which are best relegated to the "upper" and "scholarly" class of citizens, consonant with Confucian ideals. In the case of eugenics, the public in China will unlikely be bogged down by ethical questions surrounding the subject. For many Mainland Chinese people, what is good enough for the government or the intellectuals will be good enough for them.

The following is an excerpt illustrating the pragmatism of the Chinese:

> Almost unanimously – by 91% – Chinese scientists said that couples who carried the same disease-causing genetic mutation *should not be allowed* to have children. They also supported the routine genetic testing of job applicants by employers. There was also strong backing for the genetic testing of children to see if they are susceptible to problems such as alcoholism.[9] [Emphasis mine]

Note the majority of educated Chinese scientists backed this measure of constraining individual reproductive freedom. It is difficult to imagine a similar policy recommendation from the scientific community here in the West.

This story was reported as an item of outrage in the Western media. A typical Chinese citizen, however, will not be as shocked as a Westerner when cited these examples. As with many other cultures (including some traditional European ones), ensuring a healthy next generation is something tacitly and almost universally accepted for many East Asians. In contrast to many in the West, begetting an infant with below average IQ or birth defects is not a "gift of God" but a reflection of moral imperfections and ancestral sin. A deformed infant is not a source of pride and joy but of shame and guilt. This mindset makes it much easier for eugenics to be accepted by the Chinese (or other East Asian) people. While this philosophy may not have been formulated deliberately with eugenic goals in mind, its inevitable byproduct is a trend towards adopting measures that are consistent with those of a eugenic state. The East simply

[9] Taken from BBC News. World: Asia-Pacific Section. *Chinese Scientists Back Eugenics*. October 22, 1998. Full text available at: http://news.bbc.co.uk/hi/english/world/asia-pacific/newsid_198000/198555.stm

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is not hindered by the usual social taboos and conventions that plague the West.

In 1995, China introduced the controversial Maternal and Infant Health Care Law, which makes pre-marital check-ups compulsory and allows doctors to order abortions of fetuses with serious defects.[10] Here is an excerpt of the law:

> *Points of law*
>
> **Article 8:** The pre-marital physical check-up shall include the examination of the following diseases: (i) genetic diseases of a serious nature; (ii) target infectious diseases and (iii) relevant mental diseases.
>
> **Article 10:** Physicians shall, after performing the pre-marital physical check-up, explain and give medical advice to both the male and the female who have been diagnosed with a genetic disease of a serious nature which is considered to be inappropriate for child-bearing from a medical point of view; the two may be married only if both sides agree to take long-term contraceptive measures or to undergo a ligation operation for sterility.
>
> Article 16: If a physician detects or suspects that a married couple in their child-bearing age suffer from genetic disease of a serious nature, the physician shall give medical advice to the couple, and the couple in their child-bearing age shall take measures in accordance with the physician's medical advice.
>
> **Article 18:** The physician shall explain to the married couple and give them medical advice for a termination of pregnancy if one of the following cases is detected in the prenatal diagnosis: (i) the fetus is suffering from genetic disease of a serious nature; (ii) the fetus is with defect of a serious nature; and (iii) continuing pregnancy may threaten the life and safety of the pregnant woman or seriously impair her health.[11] [Emphasis mine.]

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[10] Ibid.

[11] Renzong Q, Dikötter F. *Is China's Law Eugenic?* Unesco Courier. September, 1999. Full text available at: http://www.unesco.org/courier/1999_09/uk/dossier/txt07.htm.

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Qiu Renzong, Bioethics program director, Chinese Academy of Social Sciences, Beijing, had this to say about eugenics when the above law was met with Western criticism:

> For the Maternal and Infant Health Law, eugenics has to reject individual consent and be based on race.

In China, where dissent from the communist party may mean imprisonment or even death, it is not clear if "individual consent" there is synonymous with what the West typically calls an "informed consent" by an autonomous person who is "free to choose". The view that the law should be considered eugenic only if it is based on race is also interesting.[12]

As another example of the Chinese's pragmatism, here is another excerpt from the same article:

> Westerners are often shocked by Chinese attitudes to defective fetuses because they do not understand the cultural and economic factors involved. The great Confucianist Xun Zi (300-237 BC) said: "Birth is the beginning of a human being, and death is the end of a human being. A human being who has a good beginning and a good end fulfills the Tao [the Way to a higher spiritual domain]." Two major factors shaping genetic policy in China emerge from this Confucian view. First, abortion is morally and socially acceptable because life begins with birth. A fetus is not considered a human being. Second, congenital disease and deformity are considered a sign of sin committed by the parents or ancestors in their previous life. Given that a defective newborn child is traditionally called a "monster fetus", it is not surprising to find little in the way of familial or social support. One of the parents of a deformed baby will usually have to stop working, and the costs of caring for such a child can amount to a third of an average worker's salary.
>
> *Poverty:* Changing these negative attitudes will take a great deal of time. There are now more than 50 million handicapped

[12] Parenthetically, the issue of race is not central to the practice of eugenics, although it acquires significance because of the differential cognitive abilities and personality traits observed amongst different racial and ethnic groups in a multi-ethnic society. In a race-neutral eugenics program, there will still be the issue of disparate impact to deal with; see the next section for details.

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> people, mostly living in poverty, and it is unreasonable to expect any major improvements in the treatment of handicapped children and their mothers in the near future. In this context, many feel that these children and their mothers would be better off if the handicapped had never been born. In fact, the Chinese Association of the Handicapped formally urged the government in 1989 to speed up legislation to prevent the birth of deformed babies, given their suffering and the burden they represent for society.[13] [Emphasis mine]

In China, a disabled child is simply too heavy a financial burden on the family. The question "how much is human life worth" immediately comes to mind, as life can be quantified in terms of dollars and cents in China.

What is also very revealing was a statistic that Frank Dikötter, director of the Contemporary China Institute, School of Oriental and African Studies at the University of London, cited in the same article. In an effort to rebuke Qiu Renzong, he quoted:

> In surveys by Chinese researchers in the late 1980s, *up to 25 per cent* of those questioned considered life to be sacred in all circumstances.[14] [Emphasis mine]

If the survey consists of a representative sample, this implies that roughly 800 million people do not consider life to be sacred in all circumstances. In secular terms, life is not absolute, just as individual rights are not inalienable, at least in the opinion of roughly three-quarters of the Chinese population. This is concretized by the following conversation conservative commentator John Derbyshire had with his colleague in China. He wrote that:

> Several years ago, when I was living in that country, I mentioned Down's Syndrome in conversation with a Chinese colleague. She did not know the English term and I did not know the Chinese, so we had to look it up in a dictionary. "Oh,"

[13] Ibid.
[14] Ibid.

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she said when she got it. "That's not a problem in China. *They* don't get out of the delivery room." [15]

In a pragmatic environment, what is (ruthlessly) practical *is* moral.

One can contrast the pragmatism above with the following statement approved by the board of directors of the American Society of Human Genetics in October 1998 under the heading "Eugenics and The Misuse of Genetic Information to Restrict Reproductive Freedom":

> The global scientific community is making extraordinary advances in understanding the human genome.... yet, concern about the possibility of misuse of genetic concepts and genetic information may be as great today as at any time since World War II. Many fear that as we learn more about how genes vary and function, some individuals or institutions may be tempted to ascribe an overly deterministic influence to their role in shaping human health and potential and pursue social policies that limit or constrain reproductive freedom...
>
> ...
>
> (I) The American Society of Human Genetics recognizes that genetic variation can significantly influence risk for disease and the nature of an individual's future health and that many human capacities and talents are influenced by genes.
>
> (II) The American Society of Human Genetics deplores laws, governmental regulations and any other coercive effort intended to restrict reproductive freedom or constrain freedom of choice on the basis of known or presumed genetic characteristics of potential parents or the anticipated genetic characteristics, health or capacities of potential offspring.[16]

For many Chinese (and East Asians) this represents a non-practical approach to the issue. (II) clearly does not follow (I)

[15] Derbyshire, J. *Eugenics Alive.* National Review Online, February 27th, 2001. Full text available at http://www.olimu.com/WebJournalism/Texts/Commentary/Eugenics.htm

[16] *Statement of the Board of Directors of the American Society of Human Genetics: Eugenics and the Misuse of Genetic Information to Restrict Reproductive Freedom.* October 1998. Full text available at http://www.faseb.org/genetics/ashg/policy/pol-30.htm.

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and is a non sequitur. What the ASHG has stated is that *in spite of known* potential deleteriousness of certain genes on humans, steps should *not* be undertaken to correct the situation.

The ASHG program provided further evidence on the current state eugenics in Far Eastern countries. Japan, for example, had a Eugenic Protection law (1948), which permitted sterilizing people who had distant relatives with various inherited conditions.[17] This law was subsequently amended in 1996. Singapore has a policy of using economic incentives to encourage reproduction by educated women.[18] Former Prime Minister of Singapore, Lee Kwan Yew, is well known to be interested in eugenics. His annual National Day Speech in 1983 was devoted to the subject of the imbalance in birth rates across women of different educational attainments in that city-state.[19] There were also so-called government sponsored "boat cruises" where only those who were university educated (and hence with a relatively high IQ) were eligible for these cruise tickets. The Singaporean government was thereby actively promoting assortative mating that could have appreciable effects on the extremes of the bell curve.[20]

But China is once again in the vanguard. Here is an excerpt of the Hong Kong based *Telegraph*, as quoted from *National Review Online*:

> Many of the terminations will have to be conducted forcibly on peasant women to meet the quota. As part of the campaign, county officials are buying expensive ultrasound equipment that can be carried to remote villages by car. By detecting which women are pregnant, the machines will allow the Government

[17] Tsuchiya, T. *Eugenic Sterilizations in Japan and Recent Demands for an Apology: a Report.* Newsletter of the Network on Ethics and Intellectual Disability 1997:3(1): 1-4, quoted from Ibid.

[18] Chan CK. *Eugenics on the Rise: a Report from Singapore.* International J of Health Services 1985:15(4): 707-712, Quoted from Ibid.

[19] Lee, K. *Differential Fertility and Population Quality.* Population and Development Review 1983:9: 754-756.

[20] The effects of assortative mating has often been underestimated. Arthur Jensen estimated that assortative mating practices in the US increased the number of those with an IQ of 130 and over by a factor of 2; those with an IQ of 145 and over by a factor of 5; and those with an IQ of 160 and over by a factor of around 20. From Jensen A. *Straight Talk About Mental Tests.* The Free Press. 1981. p.90.

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> doctors to order terminations on the spot. At the Huaiji county hospital, where most of the operations will take place, it is not only women with unauthorized pregnancies who are facing traumatic surgery in unsanitary conditions. Officials said that, as part of the drive to meet the quota, doctors had been ordered to sterilize women as soon as they gave birth after officially approved pregnancies.[21]

While the main goal of such a measure might have been population control, there are eugenic consequences as well. First of all, such a policy has been known to disproportionately affect peasants, those from non-urban areas, and ethnic minorities in China.[22] Secondly, it has recently been reported that there is a serious imbalance between male and female infants in China as a result of such government sanctioned measures. In some rural villages, there may be as many as 120 boys for every 100 girls. These "bachelor villages" will mean that women will have more mate choice, and the forces of sexual selection may in turn facilitate the selection of intelligence.[23]

Race and Ethnic Homogeneity

A discussion of eugenics is not complete unless one touches on the main reason why eugenics is in disrepute in the West.

After WWII, concerned with purging itself of all taints of xenophobia and racism, Western society often reflexively equated eugenics with Nazism. Any collectivist political thought from the right side of the political spectrum fell into disrepute. Any mention of eugenics or even behavioral genetics inevitably triggered off a cross firing of ethical questions, almost all framed within the context of "racism", a term which is becoming more and more loosely defined. This phenomenon is akin to Pavlovian classical conditioning, where eugenics, racism, and genocide have become interchangeable terms. This specter still haunts us today.

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[21] Noonan A. *One-Child Crackdown.* Guest Comment, National Review Online. August 16, 2001. Full text available from http://www.nationalreview.com/ comment/comment-noonan081601.shtml.

[22] Renzong Q, Dikötter F. 1999.

[23] Noonan A. 2001.

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To many Eastern observers, the cultural diversity and ethnic heterogeneity here in the West are partly to blame for this state of affairs. With cultural and ethnic diversity comes socioeconomic diversity, as well as diversity in cognitive capabilities.[24] While this may be beneficial in a way, as selection in a eugenics policy depends on underlying genetic variation, one can see how this can also be problematic, from a political front, with the very thorny question of *disparate impact.*

At the social policy level, what has most often paralyzed debate is how visible these differences are along racial and color lines. Mobilizing along ethnic lines is one of the easiest ways of consolidating voting blocs (or whipping them up into a hysterical frenzy). It is in this way that identity politics has acquired unprecedented political significance in North America. In a homogeneous society such as Japan, lower socioeconomic groups, while sometimes phenotypically discernible, remain relatively hidden and hence are more difficult to politicize. In North America, the failure of some groups to achieve equal outcome constitutes a visible challenge to the doctrine of equality, as according to implicit liberal ideology there should be no reason why people should be color-coded according to intelligence and socioeconomic success. Even if a eugenics policy is racially or ethnically neutral, it will nonetheless impact differently on the various ethnic and racial groups. No matter how fair such a policy is from an ethnic or racial viewpoint, it will still appear to be prima facie evidence of favoring one race or group over another. And this will lead to charges of racism, discrimination, even genocide.

The above brings us to how the East views the issue of race. As mentioned before, the East looks at society as an extension of the family unit. A further extension of this concept is that there is a clear demarcation or distinction between in-group members and out-group members. A nation, indeed, a race, is merely a suprafamily. This is consonant with what modern sociobiology has reviewed, namely, that race is an extended family that

[24] Herrnstein R, Murray C. *The Bell Curve: Intelligence and Class Structure in American Life.* The Free Press. 1994.

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interbreeds with itself to a certain extent.[25] Moreover, many Easterners instinctively feel that race is a biological concept,[26] consistent with our current understanding of it being a minor taxon in relation to "species" in the Linnaean Hierarchy.

The way in which China views itself and the world may be found in its own name's translation. China is the "middle country" or the "middle kingdom", which emanates a somewhat ethnocentric aura. In ancient and not-so-ancient days, the Chinese referred to outsiders as "hairy barbarians".[27] Indeed, from informal discussions, it appears that some Chinese with a historical bent have extended this line of thought further and are interested in pursuing the intellectual exercise as to what dynasties in China have contributed most to Chinese history. Certain dynasties, such as the Han,[28] Tang,[29] and Ming[30] Dynasties, are universally revered and venerated for their achievements. Others, such as the Yuan[31] and Qing[32] Dynasties, have not always been viewed under the same light. In the eyes of some, these latter dynasties are considered to be less civilized, probably in part because they were not part of the "Han" peoples and were one of the "outside", i.e. more barbaric, tribes. The Qing Dynasty, in particular, was considered the culprit of the downfall of China in the 19th century, confirming the long-term suspicions of many modern Chinese that outsiders are ill equipped in intellectual ability and morals to govern their country. One can analogously apply this line of reasoning to gain insight as to how many Chinese think of other countries, such as the U.S., meddling in its internal affairs.

More recently, in the 19th century, the Chinese writer Tang Caichang quite bluntly wrote that "Yellow and white are wise,

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[25] Sailer, S. *Cavalli-Sforza's Ink Cloud.* VDARE. May 24th, 2001. Full text available at http://www.vdare.com/sailer/sailer_may_24.htm.

[26] See, for example, Rushton, JP. *Race, Evolution and Behavior.* Transaction Publishers, 1995: p.94-96.

[27] Cameron, N. *Barbarians and mandarins.* Hong Kong: Oxford Press. 1989.

[28] BC 206 – AD 220, including both the Western & Eastern Han, with the interregnum Xin (Wang Mang).

[29] AD 618-907

[30] A.D. 1368-1644

[31] A.D. 1279-1368

[32] A.D. 1644-1911

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red and black are stupid; yellow and white are rulers, red and black are slaves; yellow and white are united, red and black are scattered."[33] In modern times, the IQ differential between groups has paralyzed intellectual discourse here in North America. Yet this has been less of a case for many East Asian countries. Former Japanese Prime Minister Yauhiro Nakasone in 1986 told a meeting of his party that "...[our] average [IQ] score is much higher than those of countries like the U.S. There are many blacks, Puerto Ricans and Mexicans in America. In consequence, the average score over there is exceedingly low."[34] Other prominent Japanese politicians have also made similar loose remarks since.[35]

One of the most prominent figures in the East Asian scene was (is) Singapore's former Prime Minister Lee Kwan Yew. In a 1993 interview to an Australian business magazine, Lee wondered if East Asians are inherently more hardworking compared to Australians,[36] and thought that East Asians enjoy a "superior neurological development" and culture as compared to Amerindians.[37] Lynn and University of HK psychologist Jimmy Chan wrote that "the theoretical interest of the apparently high means obtained by Oriental peoples on tests of intelligence and educational attainment lies in the difficulties it presents for theories which seek to explain the low score of other ethnic minorities in the US in terms of test bias, discrimination or lower incomes per head."[38] It is likely that many East Asians (especially those who reside in the Far East) consider themselves to be generally smarter than gentile whites,[39] on average, and especially in the visuospatial realm. On this side of the Pacific, many recent immigrants rationalize their more modest

[33] Sautman, B. *Theories of East Asian Superiority*, quoted from Jacoby, R., Glauberman, N. *The Bell Curve Debate*. Times Books. 1995.

[34] W. Wetherall, *"Nakasone Promotes Pride and Prejudice"*, FEER, Feb 19, 1987, p. 86-87, quoted from Jacoby et al. 1995.

[35] *Government Hits Politician's Slander of Blacks*. Kyodo, March 19, 1993; *Loose Talk from Japan*. Los Angeles Times, January 23, 1992, p. A4.

[36] From Sautman, B.

[37] Ibid.

[38] Ibid.

[39] This differential is considered to be especially pronounced when East Asians compare themselves to the Slavic and Mediterranean populations.

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performance in the verbal area and blame it on their linguistic handicap. It is also known that many East Asians consider Jews to be intelligent, while blacks, Hispanics and Amerindians are considered to be less so.[40]

It is perhaps not a coincidence that the myriad of psychometric studies have confirmed the above "intuitive pecking order", with the Jewish population at the top, followed by East Asians, and then by the gentile white population (with Northern Europeans scoring higher than Eastern and Southern Europeans), which is followed by Hispanics and Amerindians, African-Americans, and Africans. Perhaps this is why some think that stereotypes arise, at least sometimes, not so much out of ignorance but from knowledge.[41] Lynn and Vanhanen have recently summarized world IQ data and found that East Asian countries generally have IQs higher than countries with predominantly Caucasian populations, which in turn have higher IQs than countries with a substantial African population. These IQ scores correlate and predict to a high degree of the country's economic success as measured by their gross domestic product (GDP).[42] For more of my thoughts and a more detail discussion about the IQ issue from an East Asian perspective, please refer to the appendix.

As an aside, informal discussions have indicated that a few East Asians view modern Christianity as an impediment to the eugenics movement in the West. Some thought that the ethics of universal altruism as endorsed by modern Christianity is potentially deleterious. Whereas the Old Testament is more notably tribal in nature,[43] making no apologies for classifying

[40] To be fair, the author thinks that many East Asians realize that they are referring to statistical tendencies and few are totally prejudiced in the sense that they persist in error and continue to believe in something in spite of overwhelming contradictory evidence. In other words, it is likely that most East Asians will not judge an entire group of people based on a few.

[41] D'Souza D. *The End of Racism.* Free Press. 1996.

[42] R Lynn, T Vanhanen. *IQ and the Wealth of Nations.* Praeger Publishers. 2002. Quoted from http://home.att.net/~eugenics/lynn.htm.

[43] For instance, see Deuteronomy 7:2-3: "When the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them; Neither shalt though make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son..."

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people into in-groups and out-groups, the New Testament appears to adopt a more universal ethical code.[44] As Garrett Hardin has pointed out in his 1968 essay The Tragedy of the Commons, universal traits such as conscience (or voluntary restraints in reproduction) will likely prove to be self-eliminating.[45] And as it turns out, the Christian evolutionary strategy is not particularly successful, at least when compared to Judaism when it comes to the selection of intelligence.[46] With everyone belonging to one in-group and with everyone (including fetuses[47]) equal before the eyes of God without regard to merit, heredity or kinship, Christianity, at least as interpreted by liberal theologians, contradicts the underlying epistemological and ethical foundation of eugenics.

Taken together, it is reasonable to believe that East Asians (and especially the Japanese) have a stronger instinct for group cohesion and group preservation, as compared with modern Caucasians.[48] As an extreme example, there now exists a National Socialist site based in Japan, where one of its purposes is to "maintain the purity of the Japanese (Turanid) race".[49] While this example is certainly not reflective nor representative of the Japanese population as a whole, the author thinks that it is fair to say that, generally, there is a higher awareness of group consciousness (in the case of the Chinese), a greater concern for ethnic homogeneity (in the case of the Japanese), and a stronger sense of racial solidarity among Northeast Asians as

[44] For instance, see Galatians 3:28: "There is neither Jew nor Greek, there is neither bond or free, male or female: for ye are all one in Christ Jesus."

[45] Hardin, G. *The Tragedy of the Commons.* Science, 1968:162: 1243-1248.

[46] Kevin MacDonald. *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy.* Praeger Publishers. 1994. Contrast the Christian strategy with the Jewish strategy; it appears that the latter is more successful, at least in terms of IQ elevation.

[47] Higher abortion rates have been shown to be associated with reduced crime and other societal benefits; see below.

[48] The author notes that the younger generation of East Asians as well as the East Asians residing in North America appear to have adopted many of the liberal values here in the West, much to the chagrin of the older generation. Nonetheless, identity politics do still surface on campus once in a while.

[49] The English version of this website can be found here: http://www.nsjap.com/axis/english.html. The Japanese version can be found here: http://www.nsjap.com/axis/japanese.html.

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compared to modern Caucasians (especially North Americans) here in the West today. As a consequence, the East Asian response to the issue of disparate impact in an ethnic-neutral eugenics program will be less hysterical. For instance, it was mentioned in the previous section how the current eugenic policies in China are known to disproportionately affect peasants, those from non-urban areas, and ethnic minorities. So far, this has not been a particularly hot issue and has not raised the ire of the general public specifically.[50]

Final Thoughts

Over the past few decades, evidence has been accumulating showing that environmental intervention could only bring about limited change. Programs such as Head Start have failed to permanently raise a child's IQ levels.[51] Other early interventions, such as early music exposure and the Mozart effect, are still under debate regarding their effectiveness. Breastfeeding shows some promise[52] but it is not clear if a fade-out effect will be seen.[53] Complementing the above are data demonstrating the huge biological component to intelligence,[54] and how IQ affects social and environmental outcome from education and socioeconomic status[55] to life expectancy and mortality.[56] This goes back to the question of how eugenics can be an effective

[50] As mentioned, East Asians in North America may however subscribe to identity politics, especially when the issue concerns different racial, as opposed to ethnic, groups.

[51] Cicarelli, Evans, and Schiller. *The Impact of Head Start: An Evaluation of the Effects of Head Start on Children's Cognitive and Affective Development.* Westinghouse Learning Corporation and Ohio University. 1969; J. DeParle. *Sharp Criticism for Head Start, even by Friends.* New York Times, March 19, 1993. p. A1.

[52] Anderson et al. *Breast-feeding and Cognitive Development: a Meta-analysis.* American Journal of Clinical Nutrition, 1999: 70(4): 525-535.

[53] Sailer S. *America and the Left Side of the Bell Curve.* Full text available at http://www.vdare.com/sailer/sailer_bell_curve_5.htm.

[54] Bouchard, T.J. *Genetic and Environmental Influences on Adult Intelligence and Special Mental Abilities.* Human Biology, 1998: 70:257-79; McClearn, G.E. et al. *Substantial Genetic Influence on Cognitive Abilities in Twins 80 or more years old.* Science, 1997: 276:1670-3; Petrill, S.A. et al. *The Genetic and Environmental Relationship between General and Specific Cognitive Abilities in Twins age 80 and older.* Psychological Science, 1998: 9: 183-9.

[55] Herrnstein, R., Murray, C. 1994.

[56] Whalley, J., Deary, I. *Longitudinal Cohort Study of Childhood IQ and Survival up to age 76.* British Medical Journal. 2001:322:819

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and promising way to attack social problems from biological roots.

Currently, there are a number of preventative population health measures in place. It is universally acknowledged that fetuses and babies should be protected from environmental harm (e.g. cigarette packages warnings about the risks of smoking during pregnancy). There are newborn genetic screening programs, where genetic counseling, genetic testing, prenatal diagnosis are available. There are also laws forbidding first cousin marriages and other consanguineous unions. Much more significantly, the legalization of abortion since the Roe v. Wade decision in 1973 has been credited as contributing significantly to recent crime reductions, and may account for as much as 50 percent of the recent drop in crime. (Please read the footnote for other conclusions of this often discussed 2001 study.[57]) Abortion has traditionally been thought of as a women's rights issue; in reality, it is probably much more than that.

Few would foresee China's full-blown version of coarse and coercive eugenics taking place in the West anytime in the near future. Individualism and individual autonomy have been staples of Western society and modern democracy. Any blatant coercion from the government will be met with strong resistance and will be an affront to libertarian sensibilities. As Lord Acton said, power corrupts but absolute power corrupts absolutely. The dangers of totalitarianism far outweigh whatever benefits. The current welfare state is a clear example of this phenomenon. Nor is China's crude version of eugenics necessarily an effective model to follow. All ethical and

[57] From Donahue J. et al. *The Impact of Legalized Abortion on Crime.* The Quarterly Journal of Economics: 2001:CXVI (2):379-420. In this often-cited paper, the authors estimated that an increase of 100 abortions per 1000 live births reduces a cohort's crime by roughly 10 percent (p.414). Those states that allowed abortion in 1970 (i.e. prior to the Roe v. Wade decision) experienced declines earlier than the rest of the nation. Assuming that abortion remained illegal and the number of illegal abortions performed remained steady at the 1960s level, crime was almost 15-25 percent lower in 1997 than it would have been without legalized abortion. Citing a study by Miller et al from *Health Affairs* in 1993, the social benefit to reduced crime as a result of abortion may be on the order of $30 billion dollars annually.

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humanitarian issues aside, it is to a large extent concerned with aggregate fertility as a means of population control, as opposed to differential fertility as a measure of population improvement. In addition, while China's attempts at negative eugenics are promising, the Chinese government appears to be less clear with its inchoate ideas about potential routes to take in the direction of positive eugenics.

After the September 11th World Trade Center attacks, many citizens in the US seem more prepared than before to give up part of their civic freedom for the good of their country. Some observers say that if welfare and other potentially dysgenic policies could be shown to be deleterious to the country in the long run, it is only a matter of time when these policies cease to become another "right" for Americans. The mood of the general public has recently shifted from "ask what my country can do for me" to "ask what I can do for my country". Halting the dysgenic trend by means of the curtailment of welfare is thus a reasonable and viable first step, if the welfare state can be shown to harm the country in the long run, and if some of the money is channeled into the defense against terrorism.

As for specific proposals, East Asians whom the author has spoken with almost universally endorsed the following suggestions as being humane and feasible. One is the provision of effective birth control methods. This will unlikely be met with controversy, even here in the West. Another is the liberalization of abortion services, which should target high-risk groups. Again, this is consonant with libertarian ideals, as no force or coercion is involved. In addition, it could be marketed as a rights issue, and will likely be supported by the Left as well. Abortion has also been shown to be an effective way of circumventing subsequent adverse outcomes for the so-called "marginal child", keeping in mind that birth control is still more humane and preferable. Please refer to the Donahue study quoted above and the Gruber study (both of which are published by *Harvard's Quarterly Journal of Economics*) to catch a glimpse of the potential magnitude of the benefit.[58]

[58] Gruber, J. et al. *Abortion Legalization and Child Living Circumstances: Who is the "Marginal Child"?* The Quarterly Journal of Economics: 1999: 1:263-91. The "mar-

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The author has also spoken with other East Asians who went further and invoked the concept of parental licensing.[59] If one requires a license to drive, it stands to reason that one should also require a license to parenting. Those who have children without a license will have violated the law and will be subjected to stiff penalties. Given that there are many capable parents who are more than willing to adopt a child (as abortion has dramatically decreased the number of adoptees), the unlicensed child may be able to find a new home with licensed parents who are unable to conceive. As many parents adopt children for purely altruistic motives, it may be that a majority of them will be able to overlook any flaws the child may have. In addition, they will be able to provide a superior environment as compared to that provided by the child's birth parents.

Giving tax breaks for upper SES couples and providing incentives for lower SES couples to give up childbearing partially or totally on a voluntary basis has also been discussed. An example endorsed by some is a cash bonus plan from the government, much like the Shockley Bonus Sterilization Plan, named after the Nobel prize-winning physicist who made the proposal in the 60s and 70s.[60] People with lower IQ may have a lower "time horizon" and may prefer to have immediate cash benefits rather than having a child. In exchange for a generous lump sum of money, they forgo their rights of reproduction. Since there are no "positive" rights to welfare or a government handout, as opposed to the much-touted "negative" rights of life, liberty, and the pursuit of happiness, this is feasible for some neoconservatives as well. The government merely

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ginal child" has a 40-60 percent higher chance of infant mortality, being in single-parent households, living in poverty, and receiving welfare.

[59] This has been put forth by some in the West as well. See, for example, Lykken, D.T. *The AntiSocial Personalities.* Lawrence Erlbaum Associates. 1995. He notes that "a society that enforces parental licensure, but one in which mature married couples who are self-supporting, non-criminal, and not mentally ill can expect to receive a license if they want one, does not seem to me to deserve the epithet 'totalitarian'." Quoted from Lamb, K. *The Causal Factors of Crime: Understanding the Sub-Culture of Violence.* Mankind Quarterly. XXXVI (1):105-116.

[60] Pearson, R. *Shockley on Eugenics and Race.* Scott-Townsend Publishers. 1992. *Document 14: Society has a Moral Obligation to Diagnose Tragic Racial IQ Deficits.* Quoted from p. 217.

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stipulates an additional condition on getting a cash grant, and the party that chooses to get the government lump sum is acting purely on a voluntary basis. From a purely utilitarian point of view, this is a cost-effective measure as society is spared the costs of having to raise the child over the long term when their parents fail to do so. The potential savings may be enormous, as is the case of abortion that has been demonstrated above.

So far, most of the proposals have focused primarily on negative, or preventative, eugenics proposals. Economist Kenneth Boulding's suggestion may contribute to positive, i.e. progressive, eugenics. He suggested that there should be a free market of "children's stamps" where each female is allocated a certain number of stamps when fertility age is reached. Each subsequent child will use up one of these stamps. Those unable to pay for the stamps will have no rights of having more offspring unless they purchase more stamps. Alternatively, parents may choose to give up child bearing and sell the stamps for a decent amount of money. Since those from a lower socioeconomic status will presumably value the money from selling these stamps more so than those from a higher socioeconomic status, poor people will have fewer children. Since children are now a limited resource, they become a marker for prestige. The upper classes is thus psychologically inclined to purchase many stamps to secure their right to reproduce in order show off their economic prowess by having many offspring. At least as a thinking exercise, Boulding's suggestion will thus tip the balance of childbearing towards those from the upper socioeconomic classes, a surrogate marker for higher IQ and other desirable traits, thus contributing to the breeding of those from the right side of the bell curve.

Another non-controversial and encouraging area in positive or progressive eugenics may be found in the incipient new genetic revolution and genetic engineering. Thanks to concerned parents who are more realistic and honest than the political elite and social policy makers, many now demand that their children be given the best start possible. For many, eradicating genetic flaws is simply not enough. This is understandable, for if parents are willing to buy the best jeans for their children, they will also be willing to buy them the best

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possible genes. Eugenics is therefore making a comeback from the grassroots front. Whereas in the past, negative eugenics, with its goal of the eradication of those with genetic diseases, was driven by the state, often against the will of the parents, tomorrow's positive eugenics can be seen as being driven by parents against a political hegemony that is, in the East's view, "obsessed with egalitarianism and fairness".[61] Eugenics will be driven from bottom up as opposed to from top down, as seen in the movie Gattaca.[62]

Perhaps this is why many believe that we will be entering a new era in short order. This is, after all, what Kuhn has taught us with his famous paradigm shift. Modes of thinking and scientific advancement are not evolutionary, but revolutionary. As he put it, scientific advancement is a "series of peaceful interludes punctuated by intellectually violent revolutions", and in those revolutions "one conceptual world view is replaced by another".[63] We have seen the change from a Ptolemaic system where the earth is at the center of the universe to the Copernican system where the sun at the center. We have seen the change from a Newtonian physics paradigm to a Quantum Physics/Relativity paradigm. Both of these movements eventually changed our worldview. More recently, we have seen how the personal computer and the internet have become catalysts for another paradigm shift: we have seen how we have shifted from a manufacturing, industrial society to an information-based, technology-centered one. And now, with knowledge gained from studies demonstrating the immense biological and genetic influence on human behavior and intelligence, and with the human genome project, the momentum is building at breakneck speed. We may be at the cusp of yet another leap in human progress, where genetic

[61] From private correspondence.

[62] A futuristic movie which extols the idea that there is no gene for the human spirit. While the theme is certainly anti-eugenics and anti-genetic engineering, it is nonetheless an interesting peek into what the future may hold for us. Written & directed by Andrew Niccol. 1997.

[63] Kuhn, Thomas, S., *The Structure of Scientific Revolutions.* The University of Chicago Press, 1970 (1st edition 1962). p.10.

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manipulation and genetic engineering may become a surgically precise art form.

Or we may be at the cusp of something even greater. Mathematician Vernor Vinge defined the technological Singularity in 1986 as "the postulated point or short period in our future when our self-guided evolutionary development accelerates enormously (powered by nanotechnology, neuroscience, artificial intelligence [AI], and perhaps uploading) so that nothing beyond that time can reliably be conceived."[64] With the confluence of different academic disciplines, including the social sciences, as described in E.O. Wilson's seminal work Consilience,[65] Vinge's vision seems less futuristic and more realistic. One cannot but feel optimistic about how our newfound scientific and genetic knowledge will be able to eventually crack the current politically correct "paradigm" of environmental determinism that is seemingly impregnable at present. Whether we like it or not, we are heading slowly but surely towards that Singularity point as envisioned by Vinge.

What, then, is the East Asian view of the prospects of eugenics taking hold in the West? The confluence of a change in public attitude towards society post September 11th, the recent scientific advances, and the anticipated paradigmatic shift as well as a renewed public interest in personal eugenics are certainly very promising. However, as the old proverb goes, "well begun is half done". In a global genetics and eugenics race, the empirical group that starts out well will have a great advantage. So far, it appears to many Eastern observers that the West (especially the U.S.) has yet to recover from its post-World War II euphoria, and that many Western policy makers have yet to outgrow their prolonged adolescence and misplaced romanticism about the human condition. They have yet to overcome the wanton materialism, atomistic individualism, and the crippling lack of group solidarity, all aggravated by an

[64] See, for example, his on-line article at http://www.anzwers.org/free/chimaera/vinge.html

[65] Wilson, E. *Consilience: The Unity of Knowledge.* Random House. 1999.

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alienated underclass and a political elite whose interests are often out of line with those of the majority.

For many Eastern authoritarians, the West has stood still, if not regressed, over the past few decades on the evolutionary plateau, much like the hare taking a circuitous scenic route and then falling into slumber while waiting for the tortoise in Aesop's fable. Only this time, there may be many more tortoises, and somewhere hidden in the fray there is another hare in the game. It is wise to recall Robert Ardrey, who poetically wrote in 1970:

> As life is larger than man, so is life wiser than are we. As evolution has made us possible, so will evolution sit in final judgment. As natural selection declared us in, so natural selection, should our hubris overcome us, will declare us out. But the stark gray morning will never come to be, for laws larger than you or me will, with impartial, imperishable, accord, at some night-court in the course of man's darkness, condemn us as a species to extinction-or more probably will enforce on us the laws of all flesh.[66]

"Ideas have consequences", Robert Weaver famously said. From an Eastern perspective, the West, just like any other culture, will not be able to solipsistically indulge in its moral self-righteousness with impunity. It is not above Darwinian forces and natural biological law, and it should start participating in the shaping of its destiny if it would like to remain an active player in 21st century world affairs to the extent that it did in the 19th and 20th centuries. In a global genetics race, many of the (contemporary) West's qualities appear to be maladaptive. At the best of times, they represent a type of luxury. More realistically, they are liabilities, and can potentially be fatal.[67]

ACKNOWLEDGMENTS

I would like to thank my parents, Dr. Vincent YS Wong & Ms. Mabel CY Wong for the unwavering support and encouragement

[66] From R. Ardrey. *The Social Contract.* Doubleday. 1971. Quoted from http://www.lrainc.com/swtaboo/thoughts/t_evol.html

[67] One can imagine, for instance, what Singapore's strongman Lee Kwan Yew would say if Singapore engages in many of the domestic policies endorsed by the U.S. He would likely, and quite reasonably, opine that Singapore would not survive.

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they provided me during the preparation of this manuscript on an arguably controversial subject.

Appendix

The East Asian/Caucasian IQ differential has posed a conundrum for many. If East Asians rank above whites in terms of IQ, then how is it possible that Caucasians are more "creative" and have led global development over the past few centuries? Various explanations have been proposed. The author notes that the following few paragraphs are largely speculative.

First, East Asian IQs were somewhat similar to those of Caucasians until the past few decades. It was not until the 1970s that East Asians were found to have somewhat higher IQs compared to Caucasians. Prior to that, East Asians had equal and sometimes marginally lower IQs. Perhaps it was a combination of the dysgenic effect in the West and improved nutrition of the East post World War Two that tipped the balance. As such, Caucasians led till the middle of the 20th century, with Japan and other Far Eastern countries rising up towards the latter part of the century, as described by the phrase "the Far East economic miracle".[68]

East Asian IQs have a somewhat narrower IQ distribution, or a smaller standard deviation. East Asians' IQs thus tend to be more clustered around the mean, similar to the distribution of female IQs. (To be fair, the Caucasian distribution is wider in part because of the mixing of various racial groups that have a lower cognitive ability profile in the U.S., and this may accentuate the left tail of the Bell Curve rather than the right side, contributing to the observed increased standard deviation.) Nonetheless, assuming a symmetrical distribution with a wider standard deviation of the bell curve, there will be more Caucasian "creators" if the various "Prometheans" of society come from the most right-end tail of the IQ distribution. And this assumes that IQ correlates with creativity. If this theory is true, one should expect that the major leaps and paradigms in science will be set by Caucasians, while East Asians become good "secondary creators", furthering and refining scientific paradigms more effectively than Caucasians.

[68] I should note that some East Asians consider this to be a biased remark. If East Asians have a high IQ, their economic success it not a "miracle". An economic miracle technically would only apply to nations with low IQ, as a miracle implies a SES-IQ mismatch.

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To concretize this point, Oscar Falconi in his interesting article Where America's Gene Pool is Heading, which is available at http://www.nutri.com/wn/gp.html, has worked out the details of this phenomenon in 1987. Assuming that the U.S. IQ & SD are 98 & 15, and Japan's are 107 & 12.5, the following table can be constructed:

	FRACTION OF POPULATION HAVING AN IQ GREATER THAN:							
	75	*90*	*98*	*100*	*107*	*120*	*150*	*180*
USA:	.938	.706	.50	.45	.28	.07	.00027	.0000000220
JAP:	.995	.915	.77	.72	.50	.15	.00027	.0000000025

He noted that "at present, there are many more Americans than Japanese with IQs above 150, and that this superiority is only temporary. By the year 2030, America's IQ will drop to around 96, and the situation will be reversed with many more Japanese than Americans having IQs over 150."

In addition, there may be more whites (including Jews) outnumbering East Asians in the verbal realm, and this may account for why the West tends to have more stable and "evolving" governments while the East appears to be more stagnant throughout the centuries. Democracy is therefore more sustainable in the West as voters are able to parse issues more fully. On the other hand, East Asians have the edge in the visuospatial realm, making them disproportionately represented in engineering, architecture, and in many "hard" sciences. It is possible that the higher visuospatial IQ of East Asians may offset at least part of the narrower IQ standard deviation that East Asians have, with implications for future scientific and technological development in the Far East. And this may be one of the reasons why East Asians are so heavily represented in the sciences in the US, but not in those areas where a high verbal intelligence is required. See Weyl's The Geography of Human Intellect for further details, where Chinese scientists outnumber white (and even Jewish) scientists in selected hard sciences, and where Korean and Chinese students are disproportionately represented, often in multiples and sometimes close to an order of magnitude, in National Semi-Final Scholarships, as compared to whites and even Jews.69

Yet another putative explanation about this white-Asian conundrum is that whites are more driven because of a higher testosterone level. In this view, if blacks had the same average IQ and

[69] Weyl, N. *Geography of American Achievement.* Scott-Townsend Publishers. 1989.

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the same distribution of IQ as whites, they would have achieved more than whites as they would be more persistent. People with higher testosterone are supposedly more determined, and high IQ coupled with what otherwise would have been socially deviant behavior could be channeled into a more socially agreeable and productive direction, with creativity as a secondary by-product.

As for predictions for the future, the Black Plague could have enough of a salutary effect on IQ to catapult Caucasoids over Mongoloids. The result was the European Renaissance. With the two World Wars and current dysgenic policies afflicting Western nations, Mongoloids, with their pragmatic approach to eugenics, could once again be ahead in the future. Professor J. Philippe Rushton's has an illuminating on-line lecture that briefly touched on this issue in the Q&A Period. It is available at http://www.natesu.org/dlc/.

Usage Note: I used the terms Mongoloids, Mongolids or East Asians to refer to populations in the Han cultural zone, namely the biological descendants of people who commonly refer themselves as Japanese, Koreans and Chinese (including Taiwan, Hong Kong, and the Chinese in Singapore). Caucasoids, Europids or "whites" refer to the biological descendants of the Caucasian race, although in my usage I have sometimes referred more specifically to the Teutonic and/or Northwest European and/or Nordic/Aryan subgroup.

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Some Recent Books on Eugenics

John Glad[1]
University of Maryland

A brief listing of significant studies in the field of eugenics published during the year 2001.

Key Words: Eugenics, evolution, Darwin, Malthus, selective reproduction, bioethics

A search of the Online Computer Library Center (OCLC, or "Worldcat") revealed some 3,200 books published on eugenics, eighty-four of them preceding Galton's coinage of the word in 1883:

OCLC SEARCH FOR BOOKS ON EUGENICS

-1883	84	1940-1949	243
1883-1889	14	1950-1959	128
1890-1899	23	1969-1969	138
1900-1909	124	1970-1979	146
1910-1919	536	1980-1989	230
1920-1929	419	1990-1999	396
1930-1939	569	2000	52

If video recordings are included, the results of the 2000 search exceed the annual average for books during the peak period of 1910-1919 – even without the flood of articles on eugenics circulating over the new medium of the Internet. A November 2001 Internet search for "eugenics" using *Google* produced seventy-thousand items. And, of course, any materials on human genetics could be added to this chart. Thus, the popular view of eugenics as a strictly historical phenomenon can be seen to be unambiguously incorrect.

The following is a selection of books and video recordings on eugenics in 2000. I will provide a new selection for 2001 in the forthcoming Spring issue of *Mankind Quarterly.*

[1] Address for correspondence: jglad@wam.umd.edu

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Childress, James F.; Teichler-Zallen, Doris; Buchanan, Allen E.; Smith, Wesley J.; Moreno, Jonathan D.; Meslin, Eric Mark. Bioethics and the human genome. Video recording, VHS tape, West Lafayette, Indiana: C-Span Archives, 98 min.

Cleminson, Richard. *Anarchism, science and sex: eugenics in eastern Spain, 1900-1937.* Oxford: P. Lang, 287 p.

Cook, David Clayton. *Eugenics, religion, and politics: the sex education controversy in post-revolutionary Mexico.* Thesis, University of North Carolina at Charlotte, 77 leaves.

Crotty, Martin; Rodwell, G.W.; Germov, John. *A race for a place: eugenics, Darwinism and social thought and practice in Australia: Proceeds of the History & Sociology of Eugenics Conference.* University of Newcastle, April 27-28, N. S. W. Callaghan, Faculty of Arts and Social Science, 340 p.

Dederich, Markus. *Behinderung – Medizin – Ethik: Behindertenpädagogische Reflexionen zu Grenzsituationen am Anfang und Ende des Lebens* (in German, translation: *Disability – medicine – ethics: pedagogical reflections on disability borderline situations at the beginning and end of life*). Bad Heilbrunn: Klinkhardt, 356 p.

DNA Learning Center. *Image archives on the American eugenics movement.* Cold Spring Harbor Laboratory, computer file, Internet Resource.

Dolan, Brian. *Malthus, medicine & morality: Malthusianism after 1798.* Amsterdam/Atlanta, Georgia/Rodopi: Wellcome Institute series in the history of medicine, 232 p.

Fletcher, John C.; Miller, Franklin G. *Frontiers in bioethics: essays dedicated to John C. Fletcher.* Hagerstown, Maryland: University Publishing Group; Washington, D.C.: Editorial board of the Journal of contemporary Health and Law Policy, Columbus School of Law, Catholic University of America, 216 p.

Frewer, Andreas; Eickhoff, Clemens. *"Euthanasie" und die aktuelle Sterbehilfe-Debatte* (in German, translation: *"Euthanasia" and the current debate over assisted suicide*). Frankfurt/New York, Campus, 491 p.

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Giami, Alain. *Les Enjeux de la Stérilisation* (in French, translation: *What's at stake in sterilization*). Paris: Institut National de la Santé, 344 p.

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Grasso, Gina Marie. *Confronting eugenics: the historical significance of Franz Boas.* Thesis, California State University, Fresno, 120 leaves.

Grosse, Pascal. *Kolonialismus, Eugenik und bürgerliche Gesellschaft in Deutschland 1850-1918* (in German, translation: *Colonialism, eugenics, and bourgeois society in Germany 1850-1918*). Frankfurt/New York: Campus Verlag, 266 p.

Heald, Lori L. *The new eugenics: the health and well-being of married people and their effects on attitudes towards genetic testing and abortion.* Thesis: East Carolina University. 49 leaves.

Hennig, Jessika. *Zwangssterilisation in Offenbach am Main 1934-1944* (in German, translation: *Compulsory sterilization in Offenbach am Main*). Frankfurt-am-Main: Mabuse, 292 p.

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Koch, Lene. *Tvangssterilisation i Danmark 1929-67* (in Danish, translation: *Compulsory Sterilization in Denmark 1929-1967*). København: Gyldencal, 414 p.

Lavut, Martin. *After Darwin.* Video recording, Princeton, New Jersey: Films for the Humanities & Sciences, 94 minutes.

Leon, Sharon M. *Before Casti Connubii: early Catholic responses to the eugenics movement in the U.S.* South Bend, Indiana: Cushwa Center for the Study of American Catholicism, University of Notre Dame, 41 leaves.

Maranto, Gina. *Quest for perfection: the drive to breed better human beings.* Lincoln, Nebraska: Universe, 335 p.

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Seitler, Dana Lynn. *Degenerate America: embodiment, modernity and the culture of science (1890-1930).* Thesis, University of Chicago, 344 leaves.

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Testart, Jacques. *Des grenouilles et des hommes: conversations avec Jean Rostand* (in French, translation: *Of frogs and men: conversation with Jean Rostand*). Paris: Ed. Du Seuil, 170 p. (For a review see: John Glad, "The Current Attitude Toward Eugenics in France," *Mankind Quarterly*, vol. XLII, Number 1, Fall 2001, 77-89.)

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Demographic Change and Social Breakdown: The Role of Intelligence

Aldric Hama[1]
San Diego, California

It is proposed that populations and races with a high mean general intelligence are less likely to participate in violent crime than those with low mean general intelligence. The current study determined the correlation between racial composition and cognitive ability, as measured by Scholastic Aptitude Test (SAT) scores, of college bound high school students of the fifty States and District of Columbia. Also, the relationship between percent racial composition and rate of violent crime was examined. An overall negative correlation was found between violent crime and intelligence. Furthermore, unique racial correlates between crime and intelligence were observed. There was a positive correlation between percentage of blacks and rate of crime and a negative correlation between percentage of blacks and SAT scores. In contrast, a positive correlation was observed between percentage of whites and SAT scores and a negative correlation between percentage of whites and crime. A negative correlation was observed between percentage of Asians and SAT scores and rate of crime. These findings suggest that intelligence and race underlie violent criminal behavior. Areas of the United States with a high concentration of blacks and almost devoid of whites tend to have high rates of violent crime. Asian immigrants from countries other than China and Japan appear to be decreasing the traditional East Asian dominance in scholarship. Socialization to an American culture that emphasizes individualism and materialism is having a negative effect on social behavior on all American racial groups, both immigrant and native.

Key Words: Racial variation, intelligence, crime, U.S.A., SAT scores, whites, blacks, Asians, Hispanics

With varying degrees of sophistication, cognitive ability has been measured by numerous methods. Tests have measured verbal and non-nonverbal cognitive ability, via paper and pencil or by button-pushing paradigms that measure neural efficiency (reaction speed), requiring no language or mathematical

[1] Correspondence to: Dr. Aldric Hama, 1666 Garnet Ave., #1022 San Diego, CA 92109 or fini99@cts.com

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proficiency. Mean differences in cognitive ability have been observed between the various human races, particularly between American blacks and whites (Baker, 1974; Lynn, 1991; Rushton, 1995). Significant differences in cognitive ability have persisted ever since the administration of the first IQ test, irrespective of testing method ("culture free" tests as well as reaction speed). A significant portion of the differences are presumed to be genetically mediated, as suggested by monozygous twin and adoption studies (references in Rushton, 1995). Brain size and structure significantly differ between whites and blacks and increased "whiteness" of American blacks (higher percentages of genes derived from Caucasoid admixture) parallels an increase in intelligence approaching white levels (Baker, 1974; Rushton, 1995). Although yet-to-be-defined "environmental" influences may shape early human intelligence, biological factors (e.g. genetic) undoubtedly underlie racial differences in human intelligence.

The Scholastic Assessment (formerly "Aptitude") Test (SAT) has been previously used as a psychometric test and has been a target of selective reporting by the media[2]. The media have occasionally reported the SAT scores by race and highlighted the modest improvement of minorities over the previous year. When white scores have been reported, it is noted that the scores have changed little in recent years. However, the media continue to be silent on the fact that the black and white gap in SAT scores has persisted for as long as scores have been reported by race. If it is ever mentioned, the media curtly dismisses racial differences in SAT scores as due to "cultural bias" while studiously overlooking the fact that American blacks have been more exposed to Euro-American culture than American Indians on reservations, but still score lower in intelligence tests than American Indians. Besides, it has never been established that biological (genetic) factors play no part in shaping culture.

[2] "Aptitude," which suggests innate ability, has been dropped in favor of "assessment," thereby connoting that the Scholastic Assessment Test measures knowledge and skills acquired in and out of one's environment (Braswell, 1992). The SAT is gradually becoming more "democratic," with allowance of calculator use and de-emphasis on speed and accuracy.

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To assess the effectiveness of educational programs designed to enhance cognitive ability, comparisons between groups are vital (e.g. children that have or have not undergone "enrichment programs" such as Headstart). However, comparisons based only on "have" and "have nots" have been used by egalitarians as justification for enacting programs and policies that help no one and harm everyone. Comparisons of cognitive ability based on race are usually denounced as "flawed" and are recast in socioeconomic terms. The unique biological characteristics of the races are never publicly considered when designing educational programs. So far, egalitarians have pushed the implementation of "one-size-fits-all" educational programs, which inevitably fails to address innate limitations and discourages nurturing of the gifted.

Another race-related issue that suffers from selective reporting by the media is the disproportionate rate of black American involvement in violent crime, compared to white Americans. As with the racial gap in cognitive ability, the media have dismissed excessive black criminality as being exclusively due to "socioeconomic" factors. Crime reduction programs, like educational programs, that are based on egalitarian precepts rather than reality will ultimately fail and worsen the black-white gap.

The current study sought to correlate race with intelligence and crime in the United States. Cognitive ability, as measured by SAT scores, was correlated with state rates of violent crime and percentages of the various racial populations. The results demonstrate patterns of intelligence and criminal activity unique to each race and further suggest unique racial behavior.

Methods and Results

Except where noted, projected state population data, SAT scores and rates of violent crime were for the year 1995 and included Washington, D.C. (College Board, 1997; U.S. Bureau of the Census, 1995, U.S. Department of Justice, 1996). Correlation analyses were performed between state racial population, expressed as a percent of the total state population, SAT scores, as proxies for intelligence, and state rate of violent

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crime (per 100,000), which include murder, non-negligent manslaughter, rape, robbery and aggravated assault.

The mean 1995 projected population percentages of the various American races of the 50 states plus Washington, D.C. are: white, 78%; black, 11%; Hispanics, 6% and Asians, 3% (Table 1).

TABLE 1.

State racial composition, SAT scores and violent crime rate

	All States (Mean)	Top 10 States (Mean)	Bottom 10 States (Mean)
% White	78.3	88.0^{+}	63.4^{+*}
% Black	11.0	5.2	20.2^{+*}
% Hispanic	6.0	3.5	8.2
% Asian	3.1	1.5	7.9
Verbal	531.8	572.7^{+}	489.8^{+*}
Math	528.8	573.7^{+}	488.9^{+*}
Crime Rate (per 100,000)	596.5	410.6	899.8^{+*}

$^{+}$ $p < 0.05$ (Students-Newman-Keuls), compared to "All States"; * $p < 0.05$ compared to "Top 10 States"

Although census projections have a separate category for "Hispanic," Hispanics have been included in the "white" category, thus the percentage of European whites may be lower (around 75%) and the Hispanic percentage higher (about 11%) (Lee, 1998). The Bureau of the Census classification criteria for "Hispanic" are probably based on primary language, so the category will include a mixture of Spanish-speaking North American Indians and mestizos as well as Spanish-speaking Europeans. Also, classification of Hispanic includes blacks from Spanish-speaking countries. The state percentages of Asians and Hispanics ranged widely, from about 0.5% for both groups to as high as 60% for Asians (Hawaii) and 38% for Hispanics (New Mexico). The percentage distributions for these two groups were not normally distributed, compared to white and black populations. Accordingly, the standard deviations for the mean Asian and Hispanic populations were large, so caution should be used when examining results for Asians and Hispanics.

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States currently do not measure the intelligence of their residents and tests that are employed to measure academic, thus cognitive, ability differ from state to state. The SAT lends itself to nation-wide comparison of cognitive ability. The College Board notes that "comparing or ranking states on the basis of SAT scores alone is invalid and strongly discouraged by the College Board." Thus, rather than analyzing individual states, comparisons were made between the aggregated top 10 scoring states, bottom 10 scoring states, and the national mean. The sum of the Verbal and Math scores was used to rank the top and bottom 10 scoring. It should be noted that the SAT is taken by a select population group (potential college-bound high school students) and state participation rates in the SAT ranged from 4-79%.

The "un-recentered" 1995 SAT scores by race were (Verbal and Math): white, 448 and 498; black, 356 and 388; "Hispanic," (separate category from Mexican and Puerto Rican), 389 and 438, and Asians, 418 and 538 (U.S. Department of Education,1997). The maximum Verbal or Math score is 800 and the standard deviation is about 100 points. The "un-recentered" national mean SAT scores were approximately 428 and 484 (Verbal and Math, respectively), which were recalculated from the "recentered" scores given by the College Board (1997). These scores suggest a hierarchy, with Asians and whites being above the national mean and Hispanics and blacks below the mean. This hierarchy has remained fairly constant since 1976, when reporting of scores by race began. (The rationale behind "recentering" will not be considered here, the final outcome being to raise scores. Most of the current publicly available SAT scores have been mathematically manipulated. The College Board numbers are used here only for comparative purposes.) In contrast to the "recentered" national mean, the actual (calculated) national mean SAT scores for the 50 states and Washington, D.C. are: Verbal 532 and Math 529 (Table 1).

There is a significant direct correlation between Verbal and Math SAT scores ($r = 0.97$, $p < 0.0001$), that is, achievement in one sub-test parallels achievement in the other. Compared to all states, the top 10 scoring states had a significantly higher mean percentage of whites ($p < 0.05$) and tended to have less racial

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minorities (Table 1). Also, compared to all states, the mean rate of violent crime in the top 10 scoring states tended to be less. In contrast, in the bottom 10 scoring states, the mean percentage of whites was significantly decreased and the mean percentage of blacks significantly elevated, compared to all states as well as the top 10 scoring states ($p < 0.05$). Additionally, the mean rate of violent crimes in the bottom 10 states was over twice the mean of the top 10 states and about 1.5 times the mean of all states ($p < 0.05$). Although the mean percentages of Asians and Hispanics were increased in the bottom 10 states compared to the means of all states and the top 10 states, this was not statistically significant. These data suggest a racial dimension to intelligence, that states with high SAT achievement scores are nearly homogeneously white with low levels of minorities, compared to states with higher minority presence, particularly blacks, which tend to have low achievement.

It has been postulated that violent criminal activity is more likely to occur in people with diminished cognitive ability. A correlation analysis was performed between SAT scores and rates of violent crime. An indirect relationship exists between cognitive ability, as measured by either Verbal or Math scores, and rate of violent crime ($r = -0.3$; $p < 0.05$). This observation supports the finding in Table 1, that the top scoring 10 states (higher overall cognitive ability) have significantly less violent crime than the bottom 10 states (lower overall cognitive ability).

The correlation between race and SAT scores and rate of violent crime is summarized in Table 2.

TABLE 2.

Coefficient of correlation for race, SAT scores and rate of violent crime.

	Verbal	Math	Crime Rate (per 100,000)
White	0.42*	0.37*	-0.69*
Black	-0.27	-0.33*	0.76*
Hispanic	-0.22	-0.15	0.31*
Asian	-0.28*	-0.14	-0.04

* $p < 0.05$ (Fisher's r to z).

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For both Verbal and Math SAT scores, there were significant direct correlates with the percentage of whites, whereas a significant negative correlation was observed between percentage of whites and the rate of crime ($p< 0.05$). In contrast, negative correlates were observed between SAT scores and the percentage of minorities. The negative correlation between percentage of blacks and Math scores was statistically significant ($p < 0.05$). Also, the negative correlation between percentage blacks and Hispanics and rate of violent crime was significant ($p < 0.05$). The correlation between rate of crime and percentage of whites was -0.69, whereas the correlation between rate of crime and percentage of blacks was 0.76. For Asians, there were negative correlations between percentage of Asians and SAT scores. The correlation coefficients were similar to those of the Hispanics, but the Asian's Verbal score coefficient was significant ($p < 0.05$). In contrast to other minorities' positive correlations with crime, a negative correlation was observed, but this was small and not statistically significant. These findings suggest that cognitive ability, as measured by performance on the SAT, can be linked with race. As the white population becomes more homogeneous, Verbal and Math scores increase, whereas lower scores are found with an increasing minority, particularly black, population. In addition, rates of violent crime are strongly linked to race, that is, increasingly homogeneous white populations have lower rates of crime, whereas increasing populations of blacks and Hispanics have higher rates of crime. Increasing populations of Asians correlate with lower SAT scores, but there is almost no correlation with crime, unlike the positive correlation for crime seen with blacks and Hispanics.

Discussion

The current study demonstrated significant correlates between cognitive ability, as measured by SAT scores, race, and rate of violent crime in the United States. Cognitive ability increased in an increasingly homogeneous white population. Also, a homogeneous white population was correlated with a low rate of crime. In contrast, as the racial minority increased, with a countervailing decrease in of whites, cognitive ability decreased

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and the rate of violent crime increased. Thus, a homogeneous white population is characterized by higher cognitive ability and a lower rate of criminal behavior compared to a racially diverse population, especially one with a significant black population. These findings point out unique racial characteristics in behavior and also suggest that increasingly negative characteristics will emerge as the United States increases racial diversity.

Studies have documented the high cognitive ability of East Asians Chinese and Japanese. Despite a high percentage of American Asian families with low incomes, Asian SAT Math scores are higher than American blacks and whites. Furthermore, Asian SAT Verbal scores of students from very low-income families are better than scores of blacks from middle class families (National Science Foundation, 1994). The differences in intelligence cannot be attributed to socio-economic factors alone. It has been hypothesized that the Asian's lack of criminal behavior is due to their passivity and strong family structure. However, some have suggested that these characteristics are biological (genetically based) and are evolutionary strategies unique to a given race (Rushton, 1995). The traits of intelligence, lack of criminal behavior and strong family structure have evolved amongst the Asians to become the characteristics that distinguish Asians today. The Japanese and Chinese actively ensure cultural homogeneity and secure racial identity by restricting immigration and discouraging miscegenation. Egalitarians ignore this crucial fact, as they vainly try to force the "square" Asian model of education and crime prevention into "round" American culture.

The current results demonstrated a negative correlation between intelligence and increasing percentage of American Asian, which is counter to conventional wisdom. The negative correlation may be due to the tendency of newly immigrant American Asians to live in areas that are highly concentrated with blacks and Hispanics, the effect being to lower SAT scores. In fact, a former Japanese prime minister remarked over 10 years ago that American competition with Japan was weak because of the large black and Hispanic population in America.

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Two other observations may explain the current result:

1) American Asian cognitive ability is lower than that of their brethren in the home country. Despite the observation that American Asians rank as well or slightly better than whites in terms of cognitive ability, American Asians lag behind their peers in the homeland. The IQ difference ranges from 3-10 points in favor of those in the home countries (Baker, 1974; Lynn, 1991). It has been assumed that the Asian immigrants who have come to America are of high intelligence, thus the high intelligence of today's Asians. However, most of the Asian immigrants of the late 19th and early 20th century were laborers of low-average social and intellectual standing. The high educational attainment of the subsequent generation of American Asians may be due to high motivation and rational assessment of priorities rather than intelligence alone. The goal of a life better than their parents may have also encouraged Asians to participate and succeed in scholarship. Thus, the success of American Asians may be primarily due to innate traits other than, but related to, intelligence (Herrnstein & Murray 1994; Lynn, 1991).

2) The Asian population as officially designated is a mixture of various Asian races. The "Asian" population examined in the current study is a mixture of East Asians as well as Southeast Asians from the southeast and "Pacific Islanders." The IQ of recent Asian immigrants range from 87-96 (Lynn, 1991). Little information is available on the cognitive abilities of some Asian peoples currently immigrating to the U.S.: Filipinos and Vietnamese. As mentioned earlier, it is possible that most of these immigrants are from rural areas and are cognitively better suited for simpler tasks or even unskilled labor. Welfare participation is higher among people with low cognitive ability than among people of high cognitive ability (Herrnstein & Murray, 1994). The high rate of welfare participation by the recent Asian immigrants, about 10% of Chinese and Filipinos and 25% of Vietnamese, suggests lower overall intelligence compared to the host population. In contrast, about 7% of native-born Americans are on welfare (Brimlow, 1996). The influx of Southeast Asian

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immigrants into the U.S. has lead to increased crime and welfare spending, compared to neighboring regions with few immigrants, which has persisted almost a generation following their arrival (Brimlow, 1996). The current finding of a negative correlation between SAT scores and percentage of Asians may be due to increased immigration of Asians belonging to ethnic groups with lower cognitive ability, the effect being to dilute Asian SAT scores.

The state of Hawaii can be used to further illustrate the enigma of American Asian cognitive ability. Of all states, Hawaii has the highest concentration of "Asian," the majority of which are East Asians and "Pacific Islanders," the latter term being used to designate Filipinos, Micronesians, Samoans and aboriginal Hawaiians. Another significant racial category in Hawaii is "mixed-race," (persons who represent a combination of either white, Asian or Pacific Islander ancestry), which accounts for over one-third of the state population (Hawaii State Department of Health, 1993). The combined Math and Verbal Hawaii SAT scores are lower than the national mean and lower than the white mean. It is possible that there is an overall negative effect on cognitive ability due to the sizable population of Pacific Islanders and persons with mixed ancestry. Although SAT scores by race are not available, scores by school type are (Hawaii Department of Education, 1996). Generally, most East Asians (Chinese and Japanese) and whites attend private schools, whereas Pacific Islanders and Asians from outside East Asia make up the bulk of students attending public schools. The combined SAT score of Hawaii private schools is slightly above the national private school mean and is well above the national mean. In contrast, the combined Hawaii public school score is well below the national public school average as well as the national mean[3]. The contributions of the various racial groups, particularly the influences of "mixed race" and Pacific Islanders, to overall SAT scores should be further elucidated. Examination of the mixed race population, particularly those with varying

[3] If the standard deviation of the combined score is assumed to be 200, the standard deviation units are: between the combined statewide score and the combined national score: -0.1; between Hawaii private schools and the national mean: +0.5; between Hawaii public schools and the national mean: -0.3.

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degrees of Asian ancestry, will further clarify the biologic aspect of Asian cognitive ability.

In the current study, the finding of a significant negative correlation between an increasing Asian population and Verbal score is consistent with previous findings that Asian verbal ability is less well developed than visuo-spatial intelligence (Lynn, 1991). The significant negative correlation, similar to the black's negative correlation with verbal ability, may be accounted for by several extrinsic factors. The American emphasis on "multiculturalism" has weakened the incentive for Asians to assimilate (which includes mastery of English) while American values that emphasize material gain and consumerism over scholarship have replaced Confucian precepts espoused by the older Asian American generation, such as self-sacrifice and restraint. Guaranteed social welfare that promotes the successful procreation of the inept and mediocre will further erode overall Asian intelligence. The external factors that impinge on minority intelligence should be identified, where possible. However, it is not certain that modern social engineering, with its emphasis on "diversity," will result in any significant positive gain in cognitive ability, for any racial group.

Egalitarians have argued that the racial disparity in intelligence can be eliminated by hiring more qualified teachers, building more school buildings, buying more computers and racial diversification of the student body. Unfortunately, programs such as "affirmative action" have had barely measurable positive long-lasting enhancement of intelligence. Indeed, intelligence and standards have fallen as a result of egalitarian policies. Increased education spending does not correlate with increased cognitive ability. No correlation exists between the top scoring states of 1993 and dollar spent per student (Feistritzer, 1993). European students regularly outperform American students in academic achievement. This is even true of those nations that spend much less per student than the U.S. ($6,541), such as Hungary ($1,685) and France ($5,685) with similar school year lengths (U.S. Department of Education, 1996, 1997, 1998). Economic privilege does not guarantee high cognitive ability. Students of highly racially-diverse nations such as Brazil and South Africa, ostensibly free

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from "racism" because the white population is the minority, consistently fare much worse than students of European nations. Similarly, as Table 1 indicates, the significant factors of the top U.S. 10 states for 1995 (as well as for 1993) are that the mean population is over 80% white and about 5% black. The bottom 10 scoring states are more racially diverse, with an overall mean of one-third minority. The egalitarians' unceasing push for racial heterogeneity in American schools will lead to the destruction of the American education system, with the result that American students will be on par with Third World students.

Egalitarians have denounced any discussion of the racial aspects of academic achievement as "racist" and forced the debate over to purely economic and sociological considerations., as though these were themselves totally unconnected with biology . Rotberg (1998) has suggested that high academic achievement be based on degree of minority access to advanced degrees in science and engineering and extent of productivity in science and engineering. There is significant minority participation in American graduate schools, however, overwhelmingly by Asians. Over seven times as many Asians and almost three times as many Hispanics as blacks received advanced degrees in engineering and science (National Science Foundation, 1994). Rates of earning advanced engineering and science degrees were similar for Asians and whites. Asians have utilized their strength in visuo-spatial intelligence to earn over four times as many doctorates in mathematics and computer science as blacks (National Science Foundation, 1994). Perhaps indicative of the Asian's weak verbal abilities, about 16% of the doctorates earned by Asians in the sciences were in psychology and social science, much less than those earned by whites (34%). A general evaluation of the various races' contribution to America's scientific and technical advancements demonstrates active participation by whites and Asians, whereas black contribution is seriously lacking (Weyl, 1989). An evaluation of white, Asian and black civilizations based on Baker's (1974) 21 criteria for civilization will highlight the immature level of black African civilization, compared to white European and Asian civilizations. Thus, examining

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minority intellectual participation in graduate education and contribution to science and technology only highlights the racial gap in intellectual capacity and ability to build and sustain advanced civilizations.

Some have singularly ascribed the root of violent criminal behavior to socioeconomic factors, such as "backlash" against society. The current findings indicate that intelligence is a critical determinant of criminal behavior (excluding "white collar" crime). Irrespective of race, criminal behavior as well as poverty, unemployment and welfare dependency have been directly correlated with low intelligence (Herrnstein & Murray, 1994). Those with low cognitive ability may have other innate factors that may increase the likelihood that they will be involvement in crime, such as decreased inhibition for committing mayhem and lack of understanding of cause-effect and right-wrong. However, environmental influences should not be entirely excluded. The modern mass media provide numerous inappropriate cues (e.g. "gangsta rap" music) that encourage less social inhibition and satisfying base pleasures. Sadly, those of low cognitive ability are at the mercy of intelligent people who may have warped morals and no reservations about manipulating and exploiting people of low cognitive ability to further their own agenda.

United States government crime statistics demonstrate that American blacks, in proportion to their numbers, are over-represented in suspect reporting, arrests and incarceration, compared to whites (U.S. Department of Justice, 1996). This does not suggest that all blacks are prone to violent crime, but rather it suggests that IQ statistics indicate that there are a larger percentage of blacks with low IQ and by analogy more susceptible to temptation to commit violent crime.

The argument for a biological basis for violent crime is further supported by criminality studies of monozygotic twins that were raised apart and in the differing hormone levels between the races (see references in Rushton, 1995). Skills such as foresight or strategic planning were probably less critical for evolutionary success in Africa than in northern Eurasia, where Caucasoids and East Asians evolved. Their present-day characteristics. The development of rational criminal and

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educational policies should acknowledge these seemingly contrasting genetically-based strengths and limitations.

The current study uncovered a negative correlation between percentage of Asians and rate of violent crime. Most Asians, including American Asians, have low rates of violent criminal behavior (Rushton, 1995; U.S. Department of Justice, 1996). However, the recent increase in Asian immigration to the U.S. has been accompanied by a rise in criminal activities that are more organized and violent than that of the previous generations (Kleinknecht, 1996). The rise in crimes committed by these immigrants is not limited to urban areas (Brimlow, 1996). But, in general, today's Asian American population may still be characterized as having strong familial bonds and a respect for authority, characteristics that tend to suppress criminal behavior.

The study also confirms previous observations in the U.S., that a decrease in overall intelligence is correlated with an increase in percentage of minorities and an increase in rate of crime, poverty and other indicators of social breakdown (Hama, 1998; Whitney, 1995). If the minority population increases, U.S. cities may one day move closer to the conditions prevailing in modern Third World cities. With the evacuation of Europeans from Africa, and other regions of the Third World, following the end of the colonial era, the successor indigenous leaderships in general have brought their people an endless parade of famine and social chaos, culminating in inter-ethnic strife and even genocide despite unprecedented levels of Western aid. It is to be hoped that if immigration into the U.S. continues at the presently virtually-uncontrolled rate this will not result in a further increase in crime in American cities,as seems likely, and a corresponding decline in city services and infrastructure.

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Racial Profiling: Is There an Empirical Basis?[1]

Jared Taylor[2]
New Century Foundation, Oakton, Virginia
Glayde Whitney[3]
Florida State University, Tallahassee

The disparity between public sensibilities and empirical data has become so extreme that certain topics can no longer be investigated without bringing down cries of "racism". Nevertheless, blacks commit violent crimes at four to eight times the white rate. Hispanics commit violent crimes at about three times the white rate, and Asians at one half to three quarters the white rate. Blacks are as much more criminally violent than whites, as men are more violent than women. Therefore, just as police stop and question men more often than women, they should stop blacks more often than whites. Of the approximately 1,700,000 interracial crimes of violence involving blacks and whites, 90 percent are committed by blacks against whites. Blacks are 50 times more likely than whites to commit individual acts of interracial violence. They are up to 250 times more likely than whites to engage in multiple-offender or group interracial violence. There is more black-on-white than black-on-black violent crime. Fifty-six percent of violent crimes committed by blacks have white victims. Only two to three percent of violent crimes committed by whites have black victims. Violent crime and interracial violence are important, agonizing concerns in this country, and we cannot begin to formulate solutions until we understand the problems.

One of the strangest phenomena in contemporary criminology is the treatment of race and ethnicity. On the one hand there is a long history of academic attention to differences among racial and ethnic groups in involvement in various sorts of criminality (Hooton, 1939; Wilson & Herrnstein, 1985). On

[1] This article is reprinted from Volume 24, Number 4, pages 485-510, of *The Journal of Social, Political and Economic Studies*, as a vital part of the ensuing debate on "Racial Profiling".

[2] Correspondence to: New Century Foundation, 2717 Clarkes Landing, Oakton VA 22124, Email: JarTaylor@aol.com

[3] We regret to report that Professor Glayde Whitney died a few months after this article was originally published.

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the other hand there appears to be media and political pressure to avoid acknowledgement of the differences and possible consequences of the differences. Recently the New Jersey State Police Superintendent Col. Carl Williams was fired by Gov. Christie Whitman after he said in an interview that some minority groups were more likely to be involved in certain crimes (AP, 1999). The Governor is quoted as having said that Williams' comments were "inconsistent with our efforts to enhance public confidence in the State Police." The same article reports that Williams said he did not condone racial profiling, and has never condoned racial profiling, but at the same time he said "it is naïve to think race is not an issue" in some sorts of crime (AP, 1999). While Col. Williams claims not to condone racial profiling, the American Civil Liberties Union (ACLU) reported in June, 1999, that it was a widespread practice: "Citing police statistics, case studies from 23 states and media reports, the organization asserts that law-enforcement agencies have systematically targeted minority travelers for search ... based on the belief that they are more likely than whites to commit crimes." (Drummond, 1999).

Although reports such as that of the ACLU which criticize the practice of racial profiling and criticize the "belief" that there may be race differences in criminality get wide media coverage, even being featured in national news magazines such as Time, (Drummond, 1999), other reports that deal with the actual incidence of crimes as related to race get short shrift. The nationally syndicated columnist Samuel Francis recently wrote:

> Black Americans commit 90 percent of the 1.7 million interracial crimes that occur in the United States every year and are more than 50 times more likely to commit violent crimes against whites than whites are against blacks. These facts were the main findings of a study released earlier this month by the New Century Foundation, but they're not the really big news.
>
> The big news is that the report, despite having been made available to virtually all newspapers and news outlets in the United States as well as to most major columnists and opinion writers, has been almost totally ignored by the national news media. The study was released on June 2 of this year. To date,

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all of one single news story about it has appeared. (Francis, 1999).

It does indeed seem strange for there to be a great disparity between media reports and the subsequent public apperception, and the actual data concerning one of the more important issues in criminology today.

The inconsistency between media reports and criminological data concerning race is not a new phenomenon. About a decade ago we reviewed the literature dealing with race differences in criminal behavior. Taylor (1992) largely reviewed media reports, while Whitney (1990) reviewed the scientific literature. A main finding of the review of media accounts of race and crime was the existence of a double standard with regard to reports of crime that mentioned race of perpetrator or race of victim, with white victimization of blacks receiving considerably more prominent coverage than black victimization of whites. (Taylor, 1992). The review of scientific literature was remarkable for both the quantity and consistency of prior literature (Whitney, 1990). Furthermore, the racial differences were accentuated when one considered more serious offenses and offenses that were variously described as victimful or predatory crimes. In a major review Ellis (1988) had reported that for serious victimful crimes, whenever comparisons had been made, blacks had always had higher rates than whites. Whenever blacks or whites had been compared with Orientals in roughly the same geographical areas, Orientals had always had the lowest serious victimful crime rates. The results were much less consistent for minor and/or victimless offenses. Overall, an order of blacks > whites > Orientals prevailed, with racial differences being larger the more serious and clearly victimful the offenses (Whitney, 1990).

In their classic *Crime and Human Nature*, Wilson and Herrnstein (1985:461) reviewed some literature on race and crime. They mentioned that blacks then constituted about one-eighth of the population of the United States and about one-half of arrestees for murder, rape, and robbery, and from one-fourth to one-third of arrestees for burglary, larceny, auto theft, and aggravated assault. Even with adjustments for other

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demographic variables, such as age and urban residence, in comparison to whites, blacks were overrepresented about four to one with regard to violent crimes and about three to one with regard to property crimes. Rushton (1985) pointed out that experience in England was consistent with that in the United States: blacks then constituted about 13 percent of the population of London and accounted for 50 percent of the crime. Indeed, violent crime by blacks had been mentioned as a factor contributing to the rearming of London's Metropolitan Police (Gould & Waldren, 1986). Blacks were similarly overrepresented with regard to white-collar crimes such as fraud and embezzlement. Blacks were underrepresented only with regard to offenses, such as securities violations, that usually required access to high-status occupations in which they were at that time underrepresented (Wilson & Herrnstein, 1985:462).

Whitney (1990) analyzed the race-specific arrest rates for various offenses that had been compiled for the years 1965 to 1986 (UCRP, 1988). For 19 categories listed in each of 22 years (418 comparisons), the rate for nonwhites *always* exceeded the rate for whites in the same year, typically by a factor of four to ten. For example, averaged across years, the nonwhite murder rate was nine times the white rate. Considerations of rate of crime combine prevalence (individuals who participate in crime) and incidence (recidivism, number of crimes by individuals who participate). Prevalence has been estimated through accumulation of first arrests across age (Blumstein & Graddy, 1981-1982; Blumstein & Cohen, 1987). Blumstein's results suggest that incidence is not strongly different among participants of different races. Rather, the race differences in crime rates are largely attributable to differences in the proportion of individuals of various races that participate in crime (Blumstein & Cohen, 1987). Among urban males the probability that by age 55 a black had been arrested for an FBI index crime was about 0.51; for whites it was 0.14 (Blumstein & Graddy, 1981-1982). Comparable age accumulated participation rates are not available for Orientals due primarily to their very low overall participation rates. Conversion of percentages to areas under a normal curve can be useful for comparing populations. These individual participation rates suggest about a

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one-standard-deviation difference between male urban blacks and whites for criminal liability (Whitney, 1990). The apologist argument that arrest data are inappropriate for documentation of race differences in crime rates due to bias in arrests was thoroughly considered, and essentially debunked in Wilbank's 1987 book *The Myth of a Racist Criminal Justice System.* More recently Dilulio (1996) has also presented data concerning crime disparities among races, and the suggestion that the disparities are real in that they do not reflect differential law enforcement.

For regions within the United States, Whitney (1995) pointed out that the best predictor of local murder rate was simply the percent of the population that was black. Across all of the 170 cities in the United States that had a 1980 population of at least 100,000, the correlation between murder rate and percent of the population that was black was r = +0.69. With data from 1980 aggregated for the 50 states of the United States, the simple correlation between murder rate and percent of the population that was black was r = +0.77. More recently Hama (1999) used data from 1995 to calculate the correlation across the 50 states between percent of the population that is black and violent crime rate, where violent crime rate was an aggregate of murder, non-negligent manslaughter, rape, robbery, and aggravated assault. Hama (1999) reported the correlation to be r = +0.76.

Clearly the existing data briefly reviewed above are quite consistent. They are also somewhat limited in scope. There are two areas of criminality related to race that are not considered above, but which have become of interest in recent years. One is the question of hate crime categorization, and the other is that of interracial crime. In crimes where the perpetrator and the victim are of different races, are there any patterns in incidence, and what amount of interracial crime gets included in hate crime statistics? The analyses reported in the present paper were conducted to obtain information concerning the questions of interracial crime and hate crimes, as well as to update the investigation of incidence of crime as related to race in the United States.

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Sources and Methods

The primary sources of data for consideration were governmental compilations of statistical information having to do with crime. The major sources are described here. One of the most important sources is the *National Crime Victimization Survey* (NCVS). Every year since 1972, the U.S. Department of Justice has carried out what is called the NCVS to ascertain the frequency of certain kinds of crimes. The NCVS sample is large, upwards of 80,000 people from about 50,000 households, and carefully stratified on the basis of census data to be representative of the nation as a whole. The NCVS is unique as a record of criminal victimization as reported directly by Americans, not filtered through police reports. It is the only significant nationwide measure of interracial crime. The NCVS is carried out annually, but the Department of Justice does not issue full reports every year; 1994 is the most recent year for complete data.

Ever since passage of the Hate Crime Statistics act of 1990, the FBI has been charged with collecting national statistics on criminal acts "motivated, in whole or in part, by bias." The law does not compel local law enforcement agencies to supply the FBI with this information, but many do. In 1997, the most recent year for which data are available, the FBI received hate crime information from 11,211 local agencies serving more than 83 percent of the United States population.

Uniform Crime Reports (UCR), published annually by the FBI, is the standard reference work for crime and crime rates in the United States. The UCR is a nationwide compilation of criminal offenses and arrest data, reported voluntarily by local law enforcement agencies. In the most recent UCR, which covers 1997, the FBI included reports from 17,000 law enforcement agencies, covering 95 percent of the country's population. The UCR is unquestionably the most comprehensive and authoritative report on crimes brought to the attention of the police. News stories about rising or falling crime rates are almost always based on the UCR.

Our primary methodology throughout this study is to calculate rates of various offenses as a function of victim and offender characteristics. Such calculations are straightforward,

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but can appear arcane to investigators experienced with other analytical approaches. Therefore we here provide a detailed example.

The most recent complete NCVS data are for the year 1994 (USDJ, 1997). In that report Table 42 lists categories of single-offender interracial violent crimes. The various numbers at the top of the table represent totals calculated for single-offender violent crimes reported for that year. They are extrapolated from the actual crimes reported by the survey sample. We find that in 1994 6,830,360 whites were victims of violent crimes, and that 16.7 percent (1,140,670) reported that the perpetrator was black. Blacks were victims of 1,100,490 violent crimes, of which 12.3 percent (135,360) were committed by whites. Summing these figures for interracial crime (1,140,670 plus 135,360) we get a total of 1,276,030 interracial crimes, of which 1,140,670 or 89 percent were committed by blacks.

To get the *rates* at which blacks and whites commit interracial crime we divide the number of crimes by the population to get crimes per 100,000 population. The Census Bureau reports that the 1994 white and black populations were 216,413,000 and 32,653,000 respectively. Whites therefore committed acts of interracial violence at a rate of 62.55 per 100,000 while the black rate was 3,493.63 per 100,000, a figure that is 55.85 times the white rate. Put in the most straightforward terms, the average black was 56 times more likely to commit criminal violence against a white than was a white to commit criminal violence against a black. The multiple of 56 does *not* mean that blacks commit 56 times as much interracial violence as whites. What it means is that if whites commit interracial violence at a rate of 10 crimes per 100,000 whites, the rate for blacks is 560 per 100,000, or 56 times the white rate. This is the kind of calculation that is represented in most of the analyses in this report.

Results and Discussion

Calculations from the NCVS similar to those detailed above indicate that the black rate for interracial robbery, or "mugging", was 103 times the white rate. The single-offender

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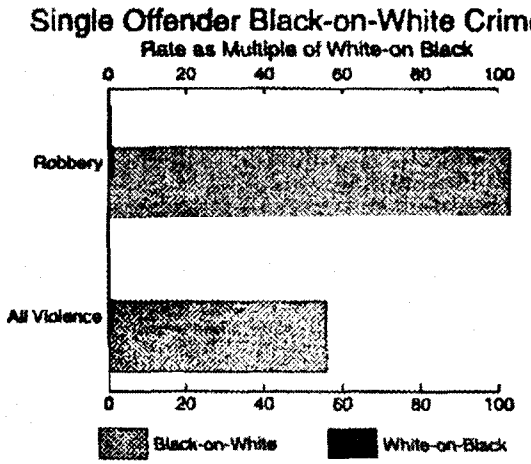
robbery rates, as well as the single-offender overall violence rates explicated above, are illustrated in Figure One.

Again using the NCVS (USDJ, 1997), we calculate the total number of crimes committed by perpetrators of each race, and the percentage that is committed against the other race. The 1,140,670 acts of violence committed by blacks against whites constitute 56.3 percent of all violent crimes committed by blacks. That is to say that when blacks commit violent crimes they target whites more than half the time or, put differently,

Figure 1
Single Offender Black-on-White Crime



there is more black-on-white crime than black-on-black crime. Similar calculations for whites show that of the 5,114,692 acts of criminal violence committed by whites, only 2.6 percent were directed at blacks. Although homicide is a violent crime, the NCVS does not include it because victims cannot be interviewed. The number of interracial homicides is rather small and does not substantially affect the percentages and ratios presented here.

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It may be suggested that blacks commit violence against whites because whites are more likely to have money and are therefore more promising robbery targets. However, of the 1,140,670 black-on-white acts of single-perpetrator violence reported in 1994, only 173,374 were robberies. The remaining 84.8 percent were aggravated assaults, rapes, and simple assaults, which presumably were not motivated by profit. Rape, in particular, has nothing to do with the presumed wealth of the victim. More than 30,000 white women were raped by black men in 1994, while about 5,400 black women were raped by white men. The black interracial rape rate was thus 38 times the white rate.

The NCVS (USDJ, 1997) Table 48 contains interracial crime data for acts of violence committed by multiple offenders. By doing calculations as before, we determine how much group or "gang" violence (not in the sense of organized gangs) is interracial and how much is committed by blacks and by whites. Of the total of 490,266 acts of multiple-offender interracial violence, no fewer than 93.9 percent were committed by blacks against whites. Robbery, for which there is a monetary motive, accounted for fewer than one third of these crimes. The rest were gang assaults, including rapes, presumably for motives other than profit.

Rates of group violence for each race can be calculated as before, and the difference between the races is stark. The black rate of overall interracial gang violence is 101.75 times the white rate; for robbery it is 277.31 times the white rate.

"Hate Crimes" in Perspective

In 1997, the most recent year for which data are available, there were a total of 9,861 "hate" offenses, of which 6,981 represented bias crimes based on race or ethnic origin (USDJ, 1999). The remainder were for reasons of religion, sexual orientation, or disability.

The FBI reports 8,474 suspected offenders whose race was known. Of that number, 5,344 were white and 1,629 were black. Their offenses – which included all categories of hate crime, not just racial bias – can, in turn, be divided into violent and nonviolent offenses, and in then calculating the rate of offense

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by race we find that blacks were 1.99 times more likely than whites to commit hate crimes in general and 2.24 times more likely to commit violent hate crimes.

As for cases of racial bias, there were 718 blacks charged with anti-white (as opposed to anti-homosexual, anti-Semitic, etc.) crimes and 2,336 whites charged with anti-black hate crimes. Although the number of white offenders was larger, the black rate per 100,000 was twice as high. A larger number of whites commit these crimes, but blacks are 2.0 times more likely to commit them. This overrepresentation of blacks in hate crimes, not just in race bias cases but in all categories, runs counter to the common impression that whites are the virtually exclusive perpetrators of hate crimes and are certainly more likely to commit them than blacks.

But perhaps of even greater significance is the relatively small number of bias crimes to begin with. Of the 6,981 offenses based on race or ethnicity, only 4,105 were violent, involving murder, rape, robbery, or assault. The rest included such offenses as vandalism and intimidation. These numbers are almost insignificant compared to the 1,766,000 interracial crimes of violence (combining both single- and multiple-offender offenses) reported in the NCVS.

Needless to say, part of this huge disparity in numbers is explained by the fact that the NCVS covers all crimes – whether reported to police or not – whereas for a crime to be included in the FBI's hate crime statistics it must first be reported to police and then be officially classified as a hate crime. No doubt there is some number of crimes never reported to the police that authorities would consider hate crimes if they knew about them.

However, how important is the distinction between interracial crimes that are officially designated as hate crimes and those that are not? For a crime to be considered a hate crime, the perpetrator must make his motive clear, usually by using racial slurs. It is not hard to imagine that of the 1,766,000 interracial crimes committed in 1994, some – perhaps even a great many – were "motivated in whole or in part, by bias" but the perpetrators did not express their motives.

Given the realities of race in the United States, would it be unreasonable for a person attacked by someone of a different

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race to wonder whether race had something to do with the attack, even if his assailant said nothing? Such suspicions are even more likely in the case of the 490,266 acts of group violence that crossed racial lines in 1994. What is the psychological effect on a victim set upon by a gang of people of a different race? A white woman gang-raped by blacks or a black man cornered and beaten by whites can hardly help but think she/he was singled out at least in part because of race, even if the attackers used no racial slurs.

Many states have passed laws that increase penalties for people convicted of hate crimes. These laws recognize the harm done to society when people are attacked because of race or other characteristics. However, one might ask which does more damage to society: the few thousand violent acts officially labeled as hate crimes or the vastly more numerous interracial crimes of violence that go virtually unnoticed?

"Hate Crimes" Committed by Hispanics

The government's treatment of hate crimes is misleading in another, even more obvious way, in that the FBI reports hate crimes *against* Hispanics but not *by* Hispanics. The FBI's "Hate Crime Incident Report" includes Hispanics as a victim category but not as a perpetrator category. In effect this forces local law enforcement agencies to categorize most Hispanic offenders as "white" and the values for 1997 reflect this. The total number of hate crimes for that year – 9,861 – includes 636 crimes of anti-Hispanic bias, but not one of the 8,474 known offenders is "Hispanic" because the designation is not included on the FBI form.

If a Mexican is assaulted for reasons of ethnicity he is officially recorded as Hispanic. However, he becomes white if he commits a hate crime against a black. Even more absurdly, if a Mexican commits a hate crime against a white, both the victim and the perpetrator are reported as white. And, in fact, the 1997 FBI figures duly record 214 "white" offenders who committed anti-white hate crimes (USDJ, 1999, p.12). The offenders were probably Hispanic, but if that is the case the report should say so. If some of the "whites" who are reported to have committed

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crimes against blacks are also Hispanic, the report should indicate that, too.

An examination of specific crimes shows that official reports can be misleading. Murder is the most serious of hate crimes, and the FBI lists five cases of racially motivated murder for 1997 – three "anti-black" and two "anti-white". The FBI report does not provide details about the perpetrators or the circumstances of the killings, but the local police departments that reported the crimes to the FBI have this information.

Two of the anti-black killings took place in the same town, a largely Hispanic suburb of Los Angeles called Hawaiian Gardens. Hawaiian Gardens has a history of black-Hispanic tension that is so bad many blacks have decided to leave. In one of the murders, a 24-year-old black man was beaten to death by 10 to 14 Hispanics who took turns smashing his head with a baseball bat. In the other, a Hispanic gang member challenged a 29-year-old black man's right to be in the neighborhood. A few minutes later he returned and shot the man in the chest. In both cases, the victims and killers did not know each other and the motivation appears to have been strictly racial (Russel & Mejia, 1998). These crimes are typical of what we think of as hate-crime murders, and because no Hispanics are identified as perpetrators in the FBI data, it is safe to assume the killers were classified as white.

The third anti-black killing took place in Anchorage, Alaska. According to press reports, a white man, 33-year-old Brett Maness, killed his neighbor, a 32-year-old black man, Delbert White, after a brief struggle (Sullivan, 1997). Mr. Maness, who was growing marijuana in his apartment and kept an arsenal of weapons, had been shooting a pellet gun at Mr. White's house, and the black man had come over to complain. Interestingly, a jury found that Mr. Maness killed Mr. White in self-defense, but convicted him of weapons and drug charges. The incident was considered a hate crime because Mr. Maness had brandished weapons and shouted racial slurs at Mr. White in the past (Porco, 1998). A police spokesman adds that racist literature was found in Mr. Maness' apartment after the shooting.

The remaining two killings were classified as anti-white, but only one fits the usual conception of such crimes. Four white

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men were walking on a street in Palm Beach, FL, when a car came to a stop not far from them. Two black men got out with their hands behind their backs and one said "What are you crackers looking at?" One of the white men replied, "Not you, nigger," whereupon one of the blacks brought a gun from behind his back and fired several times, killing one white and wounding another. Attackers and victims did not know each other, and the criminal motivation appears to have been purely racial (Offense Report, 1997). The other anti-white killing involved a Texas businessman from India, Sri Punjabi, who shot his Mexican daughter-in-law because his son had divorced an Indian wife to marry her. Mr. Punjabi was incensed that his son should marry anyone who was not Indian (Padilla, 1997). Presumably this crime should have been classified as anti-Hispanic rather than anti-white.

These five racially motivated murders reported for 1997 do not fit the popular image of hate crimes, namely, of whites brutalizing non-whites. In fact, only one perpetrator was "white" in the usually accepted sense. What was the nature of the thousands of other officially reported hate crimes? Without examining all 9,861 of them it is impossible to say.

It is clear, however, that the FBI report gives a false impression. It inflates the number of hate crimes committed by "whites" by calling Hispanics white. At the same time it gives the impression that Hispanics never commit hate crimes. The reason for gathering these data is to arrive at a better understanding of the extent of racial friction and violence in the United States. If statistics are to have any meaning they must reflect American reality, namely, that most Hispanics think of themselves as a separate group, distinct from non-Hispanic whites, and are perceived by others as a different group. It is impossible to understand or alleviate group friction without recognizing this. If the FBI wants to collect meaningful data, it must recognize Hispanics as a perpetrator category as well as a victim category.

Race and Crime

Different racial groups in the United States commit crimes at different rates. Most Americans have a sense that non-white

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neighborhoods are more dangerous than white neighborhoods – and they are correct. However, it is very unusual to find reliable information on just how much more dangerous some groups are than others.

The *Uniform Crime Reports* (UCR) from the FBI is the standard reference for crime and crime rates in the United States. In trying to determine crime rates for different racial groups, it is important to be aware of the differences between the UCR and the NCVS referenced above. The NCVS contains only one kind of information: crimes Americans say they have suffered. The UCR includes two different kinds of data: crimes reported to the police and arrests of perpetrators. Even for the same year and for the same crime, these three sets of numbers are different. The largest numbers are in the NCVS, because they include crimes not reported to the police. Somewhat smaller are the UCR figures on offenses reported to authorities, and smaller still are arrest figures, which represent offenses for which a suspect is arrested.

For example, in the 1997 NCVS Americans say they suffered a total of 1,883,000 cases of aggravated assault (USDJ, 1998a), but according to the UCR, only 1,022,000 were reported to the police. During that same year, there were only 535,000 arrests for aggravated assault (UCR, 1998). Racial data enter the UCR numbers only when an arrest is made, so it can be argued that racial comparisons should not be based on UCR data. Different racial groups may report crime to the police at different rates, some groups may be more successful at escaping arrest, and the police may discriminate between racial groups in their arrest efforts. However, although racial bias in arrests is frequently discussed, when investigated the data suggest that arrest rates actually track perpetrator rates (Dilulio, 1996; Wilbanks, 1987). Furthermore, there is an advantage to using UCR data because its racial categories are more detailed. Unlike the NCVS, which reports only "black", "white", and "other", the UCR compiles arrest data on "black", "white", "American Indian/Eskimo", and "Asian/Pacific Islander". These are the only national crime data that make these distinctions. Also, as will be explicated below, UCR arrest data can be compared to other data sources in ways

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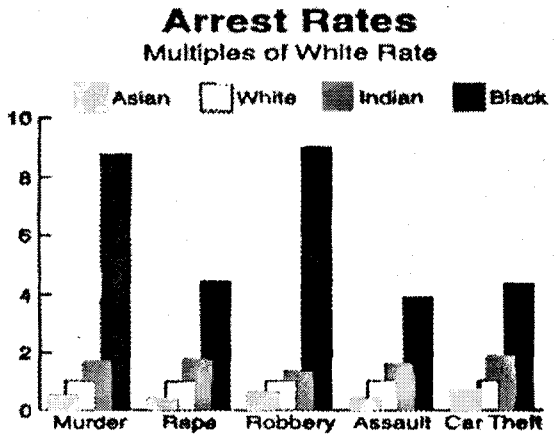
that make it possible to treat Hispanics as a separate ethnic category.

Another good reason to use UCR arrest data (race of persons arrested) is that the racial proportions are actually quite close to those from NCVS survey data (race of perpetrator as reported by victims). For example, according to the UCR, 57 percent of people arrested for robbery in 1997 were black, as were 37 percent of those arrested for aggravated assault (UCR, 1998). According to NCVS data on single-offender crimes, 51 percent of robbers were reported by their victims to be black as

Figure 2
Arrest Rates Multiples of White Rate



were 30 percent of those who committed aggravated assault (USDJ, 1997). Since there is a greater overrepresentation by blacks in NCVS-reported multiple-offender crimes, combining the two sets of figures brings the racial proportions in the NCVS figures extremely close to the racial proportions in UCR arrest numbers. Put differently, police are arresting criminals of different races in very close to the same proportions as Americans say they are victimized by people of those races.

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By this measure, who is committing crime in America? In Figure Two are presented arrest rates as multiples of the white arrest rate for various crimes.

The white rate is always set to one, so if the black rate is three, for example, it means that blacks are arrested at three times the white rate. Once again, it does not mean that three times as many blacks as whites were arrested; it means that if 100 of every 100,000 whites were arrested for a crime, 300 of every 100,000 blacks were arrested for the same crime. The data show a consistent pattern: Blacks are arrested at dramatically higher rates than other racial groups. American Indians and Eskimos (hereinafter "Indians") are arrested at slightly higher rates than whites, and Asians/Pacific Islanders (hereinafter "Asians") are arrested at consistently lower rates. The popular conception of crime in America is correct: rates are much higher among blacks than among whites or other groups.

To return to the view that arrest data reflect police bias rather than genuine group differences in crime rates, police actually have very little discretion in whom they arrest for violent crimes. Except for murder victims, most people can tell the police the race of an assailant. If a victim says she was mugged by a white man, the police cannot very well arrest a black man even if they want to. For this reason, many people accept that police have little discretion in whom they arrest for violent crime, but still believe drug laws are enforced unfairly against minorities. Drug offenses are beyond the scope of this investigation, but here, too, there is independent evidence that arrest rates reflect differences in criminal behavior, not selective law enforcement. The U.S. Department of Health and Human Services keeps records by race of drug-related emergency room admissions. It reports that blacks are admitted at 6.67 times the non-Hispanic white rate for heroin and morphine, and no less than 10.49 times the non-Hispanic white rate for cocaine (Rates for Hispanics are 2.82 and 2.35 times the white rates; information is not reported for American Indians or Asians) (USDJ, 1998b). There is only one plausible explanation for these rates: Blacks are much more likely to be using drugs in the first place. Finally, if racist white police were unfairly arresting non-whites we would

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expect arrest rates for Asians to be higher than those for whites. Instead, they are lower for almost every kind of crime.

Measuring Hispanic Crime Rates

Any study of crime rates in America is complicated by the inconsistent treatment of Hispanics by different government agencies. For example, the Census Bureau's official estimate for the 1997 population of the United States divides all 268 million Americans into four racial groups: white, black, Indian and Eskimo, and Asian and Pacific Islander. The bureau then explains that among these 268 million people there are 29 million Hispanics who "can be of any race". However, it also counts *non-Hispanic* whites, *non-Hispanic* blacks, Indians, etc. Thus we find that although according to the strictly racial classification, there are 221 million whites in the United States, there are only 195 million *non-Hispanic* whites. When American Hispanics, approximately half of whom are Mexican, are apportioned to the four racial categories, the Census Bureau considers 91 percent to be white, six percent black, one percent American Indian, and two percent Asian.

The treatment of Hispanics can make for odd results. For example, according to the 1990 census, the 3,485,000 people of Los Angeles were 52.9 percent white, 13.9 percent black, 0.4 percent American Indian, and 22.9 percent Asian – which adds up to 100 percent. This makes the city appear to be majority white. However, Los Angeles was also 39.3 percent Hispanic, and if we subtract the 91 percent of them who are classified as whites, the non-Hispanic white population drops to only 16.6 percent.

What does this mean for crime statistics? Because the UCR figures do not treat Hispanics as a separate category, almost all the Hispanics arrested in the United States go into official records as "white". This is contrary to the usual cultural understanding of the term, which is not normally thought to include most Mexicans and Latinos.

If violent crime rates for Hispanics are different from those of non-Hispanic whites, putting Hispanics in the "white" category distorts the results. This is not as serious as in the case of hate crimes, in which the crime itself has to do with the very

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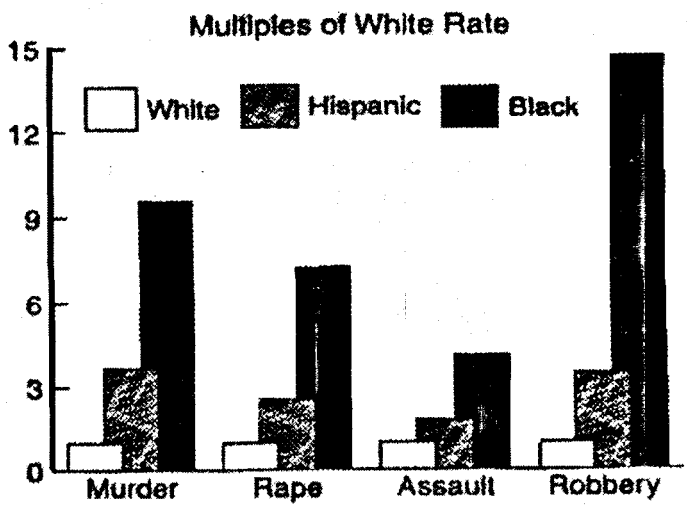
personal characteristics that are being omitted from the records, but there is no legitimate reason not to make ethnic and racial comparisons as accurate as possible. The UCR tabulates separate data on American Indians and Eskimos – who are less than one percent of the population – but it ignores Hispanics, who are 12 percent of the population.

Figure 3
California Arrests by Race



Some data-gathering agencies do treat Hispanic and non-Hispanic whites separately. The California Department of Justice, which records all arrests within the state, consistently makes this distinction (although it lumps Asians and American Indians into the "other" category) (Calif., 1998). In conjunction with Census Bureau population figures for Hispanics, non-

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Hispanic whites, and non-Hispanic blacks living in California in 1997, we can calculate the arrest rates for the different groups for various crimes. In Figure Three these rates are once again presented as multiples of the white rate. As is the case with national UCR data, blacks are arrested at much higher rates than whites, but Hispanics are also arrested at considerably higher rates.

The different rates at which Hispanics and non-Hispanic whites are held in prisons and jails are another indicator of the differences in crime rates between the two groups. Although the UCR does not treat Hispanics as a separate category for arrest purposes, some government reports on the prison population do consider them separately. For example, the Department of Justice has calculated incarceration rates per 100,000 population for non-Hispanic whites (193), Hispanics (688), and non-Hispanic blacks (1,571) (USDJ, 1998b). Expressed as multiples of the white rate, the Hispanic rate is 3.56 and black rate is 8.14.

These multiples are close to those from the California arrest data, and justify the conclusion that Hispanics are roughly three times more likely than non-Hispanic whites to be arrested for various crimes. By accepting this assumption, we can use the following formula to incorporate this differential into the UCR racial data on white arrests so as to calculate more accurate arrest rates for non-Hispanic whites:

R(Number of non-Hispanic whites) + 3R(Number of white Hispanics) = Actual Number of Arrests.

Here, R is the arrest rate for non-Hispanic whites and 3R is the arrest rate for Hispanics who are categorized as white when they are arrested. Calculations of this sort show that if Hispanics are broken out as a separate ethnic category with an arrest rate three times the non-Hispanic rate, the rate for non-Hispanic whites decreases by 19.5 percent. In Figure Four are shown arrest rates (as multiples of the white arrest rate) adjusted for the Hispanic reduction. Due to lack of precise information, the multiple for Hispanics is set to three times the white rate for all crimes even though there is certain to be some variation in the multiples for different types of crimes. A graph of unadjusted arrest rates is also presented for purposes of comparison.

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Because the evidence from national incarceration rates and California arrest rates suggests that Hispanics commit violent crimes at some multiple of the white rate, the adjusted graph in Figure Four is probably a more accurate indicator of group differences. Both graphs are on the same scale and show the extent to which separating out Hispanics raises arrests rates for other groups when compared to whites.

It should be noted here that the NCVS survey data on interracial crime also includes most Hispanics in the "white" category. It is therefore impossible to know how many of the "whites" who committed violent crimes against blacks were actually Hispanic or how many of the "whites" against whom blacks committed violent crimes were Hispanic. If Hispanics commit violent crimes against blacks at a higher rate than whites – and judging from their higher arrest and incarceration rates for violent offenses this seems likely – the NCVS report also inflates the crime rates of non-Hispanic whites.

Men vs. Women, Blacks vs. Whites

Many people resist the idea that different racial groups have substantially different rates of violent crime. However, there are several group differences in crime rates that virtually everyone accepts and, indeed, takes for granted. Men in their late teens and 20s, for example, are much more prone to violence that men beyond their 50s. When young men are arrested more frequently for violent offenses, no one doubts that it is because they commit more violent crime. Likewise, virtually no one disputes the reason for higher arrest rates for men than for women: Men commit more violent crime than women (Wilson & Herrnstein, 1985). This is the case for racial groups as well: Asians are arrested at lower rates than whites because they commit fewer crimes; blacks and Hispanics are arrested at higher rates because they commit more crimes (Levin, 1997; Rushton, 1995; Whitney, 1990).

When it comes to violent crime, blacks are approximately as much more likely to be arrested than whites, as men are more likely to be arrested than women. The multiples of black v. white arrest rates are very close to the multiples of male v. female

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Figure 4
Arrest Rates with Hispanics Separated/Included with whites

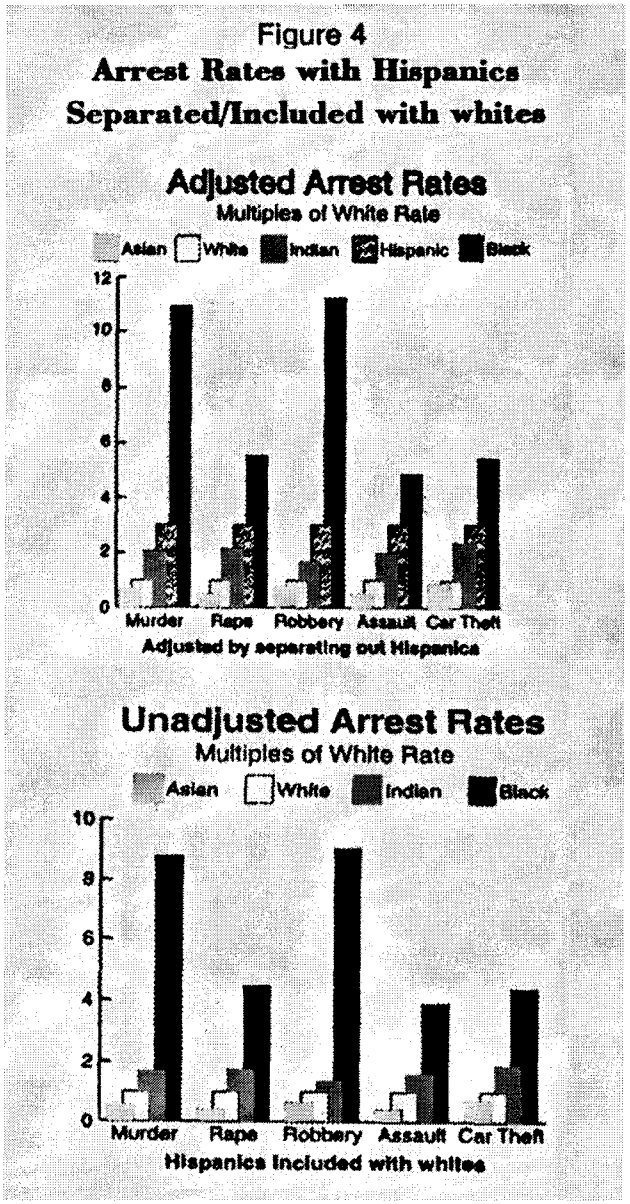

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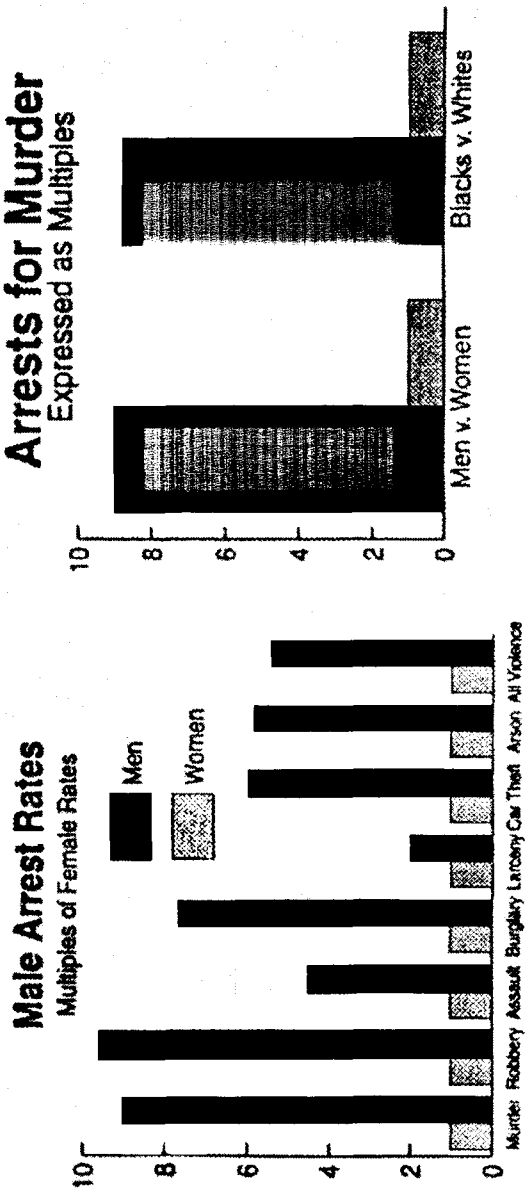
Figure 5
Sex Differences and Race Differences



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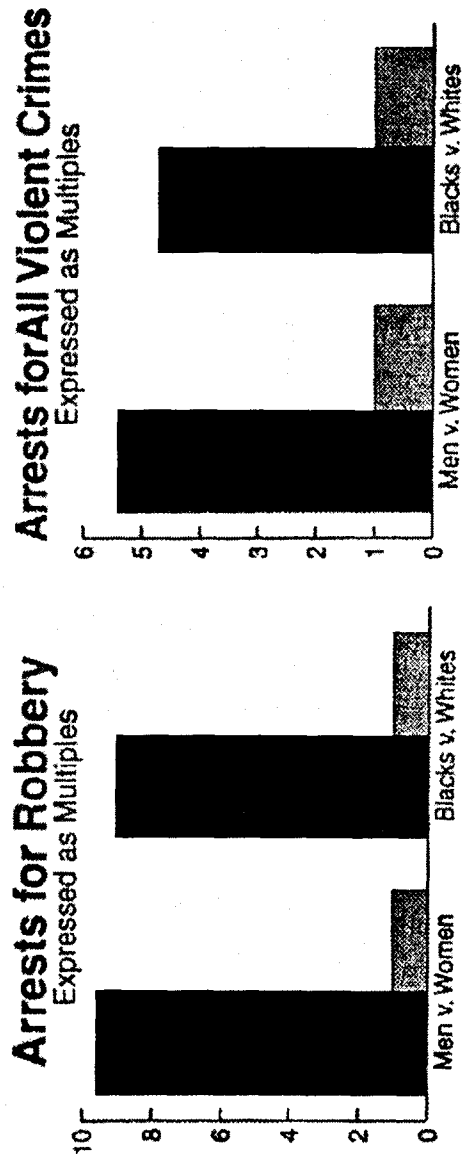

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arrest rates, suggesting that blacks are as much more dangerous than whites as men are more dangerous than women.

What does this mean? Although most people have no idea what the arrest rate multiples may be, they have an intuitive understanding that men are more violent and dangerous than women. If someone in unfamiliar circumstances is approached by a group of strange men she feels more uneasy than if she is approached by an otherwise similar group of strange women. No one would suggest that this differential uneasiness is "prejudice". It is common sense, born out by the objective reality that men are more dangerous than women.

In fact, it is just as reasonable to feel more uneasy when approached by blacks than by otherwise similar whites; the difference in danger as reflected by arrest rates is virtually the same. It is rational to fear blacks more than whites, just as it is rational to fear men more than women. Whatever additional precautions a person would take are justified because a potential assailant was male rather than female are, from a statistical point of view, equally justified if a potential assailant is black rather than white.

The first panel in Figure Five has arrest rates for men as multiples of arrest rates for women for the same crimes (UCR, 1998). The differentials are roughly similar to those between blacks and whites. The next two panels compare arrest rates for murder and robbery, and illustrate that the black/white arrest multiple is almost as great as the male/female multiple. The fourth panel of Figure Five makes the same comparison for arrest rates for all violent crimes (these figures have not been adjusted for the fact that Hispanics are included with whites. As we have shown, adjustment would lower the white arrest rate by nearly 20 percent, and would make the black/white multiple greater than the male/female multiples).

Likewise, there is now much controversy about so-called "racial profiling" by the police, that is, the practice of questioning blacks in disproportionate numbers in the expectation that they are more likely than people of other races to be criminals. The philosophical, legal and rational case for racial profiling has been elaborated by the philosopher Michael Levin (Levin, 1997). "Racial" profiling is just as rational and

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productive as "age" or "sex" profiling. Police would be wasting their time if they stopped and questioned as many little old ladies as they do young black men. It is the job of the police to catch criminals, and they know from experience who is likely to be an offender. Americans who do not question the wisdom of police officers who notice a possible suspect's age and sex should not be surprised to learn those officers also notice race.

Conclusions

Two things can be said about most of the information in this investigation: It is easily discovered but little known. Every year, the FBI issues its report on hate crimes, and distributes thousands of copies to scholars and the media. Why does no one find it odd that hundreds of whites are reportedly committing hate crimes against whites? And why does no one question the wisdom of calling someone white when he is a perpetrator but Hispanic when he is a victim?

For some years there has been an extended national discussion about the prevalence of black-on-black crime – and for good reason. Blacks suffer from considerably more violent crime than do Americans of other races. And yet, amid this national outcry over the extent of black-on-black crime, there appears to be little concern about the fact that there is actually more black-on-*white* crime. Nor does there seem to be much interest in the fact that blacks are 50 to 200 times more likely than whites to commit interracial crimes of violence. Differences as great as this are seldom found in comparative studies of group behavior, and they cry out for causal investigation and explanation. It is probably safe to say that if the races were reversed, and gangs of whites were attacking blacks at merely four or five times the rate at which blacks were attacking whites the country would consider this a national crisis that required urgent attention.

Everyone knows that young people are more dangerous than old people, and that men are more dangerous than women. We adjust our behavior accordingly and do not apologize for doing so. Why then must we pretend that blacks are no more dangerous than whites or Asians? But of course it is no more than pretense. Everyone knows that blacks are dangerous, and

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everyone – black and white – takes greater precautions in black neighborhoods or even avoids such neighborhoods entirely.

The answers to these questions lie in the current intellectual climate. Americans are extremely hesitant to "perpetuate stereotypes", and generally take care not to draw or publicize conclusions that may reflect badly on racial minorities. This is understandable, but has reached the point that certain subjects can no longer be investigated without bringing down cries of "racism". Needless to say, research that reflects badly on the majority population is not constrained by the same fears. However, our willingness to ignore sensibilities should not be selective. Violent crime and interracial violence are important, agonizing concerns in this country, and we cannot begin to formulate solutions unless we understand the problems.

AUTHOR BIOGRAPHICAL SKETCHES

Jared Taylor holds a BA in philosophy from Yale University and a master's degree in international economics from the Paris Institute of Political Studies. He is author of *Paved With Good Intentions: The Failure of RaceRelations in Contemporary America* and editor of *The Real American Dilemma: Race, Immigration and the Future of America.* He is president of the New Century Foundation and editor of *American Renaissance.* Glayde Whitney holds a BA in zoology and a PhD in psychology, both from the University of Minnesota. He was a postdoctoral fellow at the Institute for Behavior Genetics, University of Colorado, before joining the faculty at Florida State University where he is currently Professor in Psychology and Neuroscience. The author of over 100 papers and chapters in the scientific literature, he is a past-president of the Behavior Genetics Association.

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DEBATE ON RACIAL PROFILING – 2

Misleading "Evidence" and the Misguided Attempt to Generate Racial Profiles of Criminals: Correcting Fallacies and Calculations Concerning Race and Crime in Taylor and Whitney's Analysis of Racial Profiling.

Michael J. Lynch[1]
University of South Florida, Tampa, Florida

In 1999, *The Journal of Social, Political and Economic Studies* published an article written by Taylor and Whitney that endeavored to demonstrate the efficacy of racial profiling of criminals. In that article, Taylor and Whitney made two significant general errors that influenced their conclusions concerning the utility of racial profiling. Their first error threatens the validity of their theoretical position. The second invalidates their statistical results and conclusions. Taken together, these general errors invalidates their position on race and crime.

To be more specific about these errors, Taylor and Whitney ground their argument concerning race and crime on a rather restricted review of extant literature. Excluding their own prior research from considerations, Taylor and Whitney refer approvingly to studies by Hooton, Wilson and Hernnstein, Wilbanks and Rushton, and appear to hold them out as expousing sound criminological explanations of the realtionship between race and crime. In truth, the views on race and crime expressed by these authors have been refuted and rejected by the majority of criminologists (for criticisms of these researchers and their general views on race see: Cernovsky and Litman, 1993; Gabor and Roberts, 1990; Lynch, 1990, 2000; Neopolitan, 1998; Shipman, 1994; Yee et al., 1993; Zuckerman, 1990).

Taylor and Whitney also make several methodological errors in their analyses of criminological data sources that generate

[1] Professor and Director, Ph.D. Program in Criminology, Department of Criminology, SOC107, University of South Florida, Tampa, Florida 33620-8100, mlynch@luna.cas.usf.edu, 813-974-8148

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misleading results and conclusions concerning the appropriateness of racial profiling. Specifically, these errors include: the use of prevalence rates rather than incidence rates; the failure to use race-based population-adjusted comparisons for offender and victimization data; focusing on rare forms of inter-racial crime and generalizing to the entire populations of criminals; and using data useful for addressing racial biases in criminal justice processes (Uniform Crime Report and imprisonment data) to calculate racial differences in offending.

To be sure, Blacks are over-represented in criminal justice data. But, Black over-representation in the criminal justice system (measured against the size of the Black population) *can not* be employed as evidence that Blacks are responsible for more crime than Whites because over-representation may be a measure of processing biases (Mann, 1993). In short, observations concerning Black over-representation in criminal justice data do not directly translate into claims related to racial differences in offending. Taylor and Whitney, however, use criminal justice data as evidence of differences in offending by race. They are not the first to make this error, and the researchers they site approvingly (Rushton, Wilbanks, Wilson and Hernnstein) have also misinterpreted criminal justice data as indicating race differences in offending[2]. Taylor and Whitney's argument begins with literature based on a misinterpretation of criminal justice data, and justifies this view with what can be described either as purposefully misleading or completely naïve analyses of crime and victimization data. In either case, their conclusions are incorrect.

Taylor and Whitney's specific focus centers on the fact that "society" seems to express greater concern over Black-on-Black crime when, in fact, Taylor and Whitney believe that Black-on-White crime is the larger social problem. Had their argument been limited to this minor issue, their point would have some validity (though, as we demonstrate, even this contentions turns out to be incorrect). But, this turns out not to be their point at all. Rather, as they conclude "it is certainly understandable that

[2] It bears mention that among Rushton, Wilbanks, Wilson and Hernnstein, only Wilbanks was trained as a criminologist.

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police should take these statistics into account when searching for suspects, and that they may wish to take more precautions when entering some neighborhoods than others."[3] This conclusion, as we demonstrate below, is the result of the inappropriate use, analysis of and generalizations made from criminal justice data.

Taylor and Whitney make numerous errors in their analysis and use of criminal justice data. It is not our intention to review each of these errors here because these errors are repeated across different sources of data and our comments would become unnecessarily lengthy. Thus, to simplify our analysis, we focus only on one aspect of Taylor and Whitney's analysis: their use of National Crime Victimization Survey (NCVS). To further reduce unnecessary repetition, we have restricted this reanalysis of NCVS data to violent crimes where victims report a single offender.

The NCVS

According to the Bureau of Justice Statistics, The National Crime Victimization Survey is the Nation's primary source of information on criminal victimization. Each year, data are obtained from a nationally representative sample of roughly 50,000 households comprising nearly 100,000 persons on the frequency, characteristics and consequences of criminal victimization in the United States. The survey enables BJS to estimate the likelihood of victimization by rape, sexual assault, robbery, assault, theft, household burglary, and motor vehicle theft for the population as a whole as well as for segments of the population such as women, the elderly, members of various

[3] What police may want to take into account when deciding the dangerousness of a situation is the data on police killings and assaults. Taylor and Whitney's conclusions concerning police safety and race would be considered misleading and inaccurate based on even a cursory reading of these data. For example, between 1988 and 1997, the *Sourcebook of Criminal Justice Statistics* notes that White offenders (49 percent) are responsible for killing more police officers than Black offenders (42%). While Black killings may be disproportionate to their population composition, this does not eliminate the fact that police are more likely to be killed by Whites than by Blacks. Further, these data do not take into account the differential treatment Blacks receive that may escalate their reactions to police such as heightened use of force and a greater likelihood of being killed by police than White suspects (Mann 1993).

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racial groups, city dwellers, or other groups. The NCVS provides the largest national forum for victims to describe the impact of crime and characteristics of violent offenders (http://www.ojp.usdoj.gov/bjs/cvict.htm#Programs).

Taylor and Whitney report on data from the 1994 NCVS, while this reanalysis reports on 1999 NCVS data. Employing a different year for NCVS should not be problematic or invalidate the our reanalysis. NCVS data do not change dramatically from year to year, and are especially consistent with respect to reports of offender's race. Further, since Taylor and Whitney's goal is to validate racial profiling of criminals, evidence that this profile is stable across time would need to be produced. Consequently, it makes sense to repeat their analysis with several different years of NCVS data.

For the present discussion, we employ 1999 victim reports of offender's race for three violent or personal offenses where victims reported a single or lone offender: rape, robbery and assault. These three crimes are the only ones for which victim reports of offender race are available. These data are available at http://www.ojp.usdoj.gov/bjs/cvict.htm#Programs. The next section provides an overview of these data.

Overview of the 1999 NCVS

In 1999, the NCVS indicated 5,620,080 lone offender victimizations for the crimes of rape, robbery and assault reported by Black and White victims[4]. Approximately eighty-five percent of these victimizations were reported by White victims (N = 4,760,930). The remaining 867,150 victimizations were reported by Blacks. (See Table 1 for a summary of these data).

Taylor and Whitney direct our attention to the inter-racial offenses reported in these data – that is, cases involving Black-offenders and White victims, and cases involving White offenders and Black victims. In 1999, there were 748,058 inter-racial victimizations (91,050 + 657,008). This figure, which appears to indicate an abundance of Black-on-White crime is misleading on two accounts. First, *inter-racial violent crimes are rare*

[4] We have excluded other racial groups from consideration to simplify the results and discussion. Including other races would not significantly alter the results reported here.

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events with respect to all crimes, comprising less than 2 percent of all reported criminal victimizations in any given year. Second, inter-racial violence is only one dimension of crime and thus generalizations from these data alone may lead to invalid conclusions.

TABLE 1

Summary of 1999 NCVS Victimization Data. The number of victimizations and the number and perceived race of offenders for personal crimes of rape, robbery and assault involving lone offenders for black and white victims and offenders only.

Victim's Race	*Number of Victimizations*	*Perceived Race of Offender:*	
		White	*Black*
White	4,760,930	3,546,893	657,008
Black	867,150	91,050	776,100
Total	5,620,050	3,637,943	1,437,108

Note: The total number of White offenders (3,637,943) plus the total number of Black offenders (1,437,108) does not equal the total number of offenders (5,620,050) reported by Black and White crime victims for these three offenses because this Table omits offenders (N = 549,039) of other races from consideration.

Of these 748,058 inter-racial acts of violence, 657,008 involved a Black offender-White victim, while 91,050 involved a White offender-Black victim pairing. Taylor and Whitney make much of this finding, claiming that these data illustrate the extensively disproportionate nature of interracial victimizations involving White victims-Black offenders. That fact that nearly 88 percent of violent interracial victimizations involve Black offender-White victim dyads is interesting, but, as we demonstrate below, not unexpected given the claims of opportunity theory, which would predict this outcome based upon knowing the racial distribution of the U.S. population.

Employing less than 2 percent of crimes – that is, by focusing on data depicting the extent of interracial crimes of violence – Taylor and Whitney conclude that Black-on-White crimes are serious enough to justify the use of racial profiling. As we have already noted, this conclusion is likely to be misleading because

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it is generalized from a non-representative sub-sample of all crimes. To get a better understanding of the relationship between race and violent criminal victimizations, it is necessary to analyze a broader portion of NCVS cases for which offender race is reported. The next section begins to address the basis for a reanalysis of NCVS data that presents the "big picture" of crime.

The Bigger Picture of Crime

In 1999, White victims of personal violence reported that 74.5 percent of lone attackers in rape, robbery and assault cases were White (N = 3,546,893), while only 13.3 percent were Black. In other words, the majority of crimes committed against Whites were by White offenders. This is not the conclusion drawn from reading Taylor and Whitney's research.

A similar picture of crime and victimization emerges when we examine Black responses to the NCVS: Blacks report that 80 percent of lone attackers are Black, while 10.5 percent are White. Taken together, these data clearly indicate that for the majority of offenses, crime is an intra-racial phenomenon, involving a victim and offender of the same race. From a crime profiling perspective, these data indicate that racial profiling, if we accept this idea as legitimate, should be performed on the basis of the victim's race because of the high correlation between race of victim and offender. It should be noted, however, that this form of profiling, while legitimate statistically, is hardly practical, since it fails in its mission of reducing the pool of potential suspects sufficiently.

The basic data provided by the NCVS makes it clear that the "crime problem" for each racial group consists of other members of the racial group to which one belongs. This conclusion is not apparent in Taylor and Whitney's research, which consistently points to the threat Black offenders present to Whites. How is it that Taylor and Whitney derive and justify this result? Answering this question requires investigating the proper use of rate standardized crime data that focuses on racial comparisons.

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Misleading With Rate Comparisons

Taylor and Whitney mislead readers when they engage in a common criminological practice by using rate standardized data as a basis for comparing crime across racial groups. While it is commonplace for criminologists to standardize crime data and transform them into rates per 100,000 for comparison, racial comparisons based on rate standardization lead to erroneous conclusions. Rate standardization is useful for specific kinds of comparisons. One appropriate use would be to compare the prevalence of crime across locations known to have different sized populations. Doing so, we might address questions of relative safety. Second, we can use a rate comparison when are able to assume that the populations in question may be present in equal proportions. In the United States, this latter assumption is violated when race is basis of the comparison. Black-White racial compositions vary from place to place. Whites, however, comprise a higher percentage of the US population than Blacks. Locations where the population is represented by an equal number of Blacks and Whites would be rare or unusual (Massey and Denton, 1993). Thus, there would be relatively few place to which racially-specific standardized rates of victimization (or offending) would be applicable.[5]

Taylor and Whitney further compound the prediction error they make by relying on rate standardized race comparisons when they transform these standardized rates into ratios or odds of victmization and offending. For example, Taylor and Whitney calculate the ratio of Black to White rates of inter-racial offending by dividing the rate of White Victim/Black Offenders per 100,000 population by the Black Victim/White Offender rate per 100,000 population. Constructing ratios from standardize rates that depict unequal populations as existing in equal proportions inflates the level of crime attributable to one group, while deflating the level of crime attributed to the other. This procedure, in other words, contains two opposing errors

[5] While it may sometimes be useful to employ rate standardized data to compare the prevalence of a behavior among race-groups, a reliance on rate standardized data would still produce misleading results when we employ them to make generalizations concerning the amount of crime each racial group produced. An example of this situation is illustrated in the text of this article.

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that compound the original error and inflate the ratio substantially. In this case, the ratio is inflated in a way that favors the interpretation that Black-on-White crime is more serious than White-On-Black crime.

Rate standardize data cannot be directly employed to reach conclusions concerning levels of offending by race. Rather, rate data need to be properly adjusted properly before comparisons across races are made, and before we can draw conclusions concerning the contribution of each race to crime. To do so, race specific rates need to be adjusted to reflect race-based population compositions. A corrected example of how race specific rates of offending should be used is provided below.

Turning Race-Specific Rates into Meaningful Data: An Example

The U.S. population is approximately 12 percent Black and 80 percent White. These figures have been rounded to make the calculations which follow simpler. Each calculation is an approximation, and the results reported are valid though not exact.

In 1999, 4,760,930 single offender violent crime victimizations were reported by Whites. Translated into a rate per 100,000, Whites report approximately 2204 victimizations per 100,000 Whites in the populations (Number of victimizations reported by Whites/White Population for the U.S. x 100,000). The comparable victimization rate for Blacks is 2710 victimizations per 100,000 Blacks in the population. These figures tell us that in a population composed of an equal number of Black and Whites (100,000), Blacks are more likely to be the victim of crimes than Whites (2710/2204 = 1.23).

The problem with this comparisons is that in most locales the population is not composed of an equal number of Blacks and Whites, and the practice of standardization misrepresents the real victimization ratio. To address this problem of unequivalent populations, we could either rely on raw numbers of victims if available, or adjust the standardized race specific victimization (or offedning) rate by the population's racial composition. We will illustrate this procedure by applying victimization data to a fictitious city (City X) with a population of 100,000 and a racial composition that reflects the national

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average for the US: 80 percent White and 12 percent Black. In City X there will be 80,000 Whites and 12,000 Blacks.

Our first step is to calculate the number of White victims from the race-specific standardized victimization rate data and City X population data cited above. We know that the standardized White victimization rate was 2204/100,000. Thus, we can multiple the victimization rate by the White population parameter in City X – 80% or .80 – to derive the number of White victims (2204 X .80). Doing so, we discover that there are 1763 Whites victims of interpersonal violence in City X. We then follow the same procedure to calculate the number of Black victims of interpersonal crime in City X. Thus, we take the Black rate of interpersonal victimization (2710/100,000) and multiple this figure by the Black population parameter, 12 % or .12, yielding 325 Black victims of interpersonal violence in City X is 325.

TABLE 2.

Number of Black and White Victims in City X Using Corrected Victimization Rate Calculations for Victim-Offender Racial Dyads Adjusted For Population Racial Composition.

	(1)	*(2)*	*(3)*
Victim Offender	*% of Cases by Perceived Race Of Offender*	*N Victimizations By Race Group City X*	*N Victimizations For Each Race Dyad*
W-B	13.8 (B)	1763 (W)	243
W-W	74.5 (W)	1763 (W)	1313
B-W	10.5 (W)	325 (B)	34
B-B	80.0 (B)	325 (B)	260

Note: The total victimization percentages within a victim-race category do not add to 100% because races other than White and Black are excluded form consideration. The exclusion of other races is also the reasons that the number of victimization for each race dyad do not equal the total number of victims estimated for each race.
The number of victimizations for each race dyad (last column) is derived by multiplying the percent of cases by offender race (column 2) by the total number of victimizations for each race group in City X.

Before going any further, let us be clear about the meaning of the figures that were just derived. In City X there are 2088

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Black and White victims of violent, interpersonal crimes. Eighty-four percent of these victims are White. The ratio of White to Black victims in City X is 5.4; that is, there are 5.4 White victims for every 1 Black victim of interpersonal violence.

Now that we have derived the total number of victims of each race from population and victimization rate data, we can employ the number of victims we have derived to calculate the number of offenders by race. We do so by multiplying NCVS perceived race of offender data (Table 1) by City X victimization figures. These calculations are found in Table 2.

In Table 2, the number of victimizations for each racial dyad (column 3) is derived by multiplying the percent of cases by perceived race of offender (column 1) by the total number of victimizations for the victim's race (column 2).

In total, there are 1850 interpersonal victimizations involving only Black and White victims-offenders (while Black and Whites report a total of 2088 victimizations, 238 of these are committed by members of a racial group other than Black or White). Seventy-one percent of these victimizations were committed against Whites by White offenders (1313/1850). In contrast, 14.5 percent of victimizations (260/1850) are committed by Blacks against Blacks; 13.3 percent are committed by Blacks versus Whites (243/1850); and 1.8 percent are by Whites versus Blacks (34/1850). Overall, Whites commit 73 percent of interpersonal crimes of violence in City X (1313 + 34/1850), which represents an average American city in terms of racial composition and interpersonal victimization and perceived offending by race as described in the NCVS.

What implications do these population adjusted victimization and offending data have for efforts at criminal profiling? They indicate that the offender is White in nearly three out of four crimes of interpersonal violence involving Black or White crime victims. Further, they illustrate that numerically, Black-on-White crimes of interpersonal violence (N = 243) are less likely than Black-on-Black crimes of interpersonal violence (N = 260). This finding from population adjusted rates is important because it directly disproves one of Taylor and Whitney's contentions; namely, that Black-on-White crime is more frequent than Black-on-Black crime. As we argued earlier,

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Taylor and Whitney's conclusion was generated by making inappropriate use of criminological data. The use of standardized rates of victimization and offending makes it appear that Whites are more likely to be victimized by violent Black offenders than Black are when, in reality, the situtation is reversed. This occurs because the standardized rate comparison assumes equivalent sized Black and White populations. When we adjust these rates to reflect the real world, the conclusion is reversed.

Taylor and Whitney also employed the use of odds or ratio calculations to reach conclusions concerning Black-on-White and White-on-Black crime. The odds they present are inaccurate and invalid because they are derived from rate standardized data and are not adjusted for real racial population proportions. Below we describe a more valid approach to deriving the ratio of White-on-Black to Black-on-White crimes of violence.

Calculating the Odds of Victimization

Throughout their article, Taylor and Whitney assert that the odds of Black-on-White crime are between 50-200 times greater than the odds of White-on-Black crimes. As Taylor and Whitney admit early on, the figures they represent as odds are not actually odds because of the manner in which they are calculated. Consistent with our earlier argument, we contend that the odds they calculated provide inaccurate estimates because they are based on prevalence rates (rates per 100,000) rather than incidence data.

Taylor and Whitney hinge their argument here on the statement that the odds of a White being victimized by a Black is disproportionate. But, disproportionate to what? Taylor and Whitney fail to define what they mean by the word disproportionate, and we are left to ponder the significance of this idea.

As we have already shown using population adjusted victimization rates, Black-on-White crime is not disproportionate to Black-on-Black crime. This finding fails to support an essential aspect of Taylor and Whitney's argument. Thus, the only remaining means for interpreting this idea of disproportionate racial offending is to compare real victim-

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offender ratios to expected victim-offender ratios. The justification for doing so is easily derived from the popular criminological position called "opportunity theory" (Cohen and Felson, 1980a, 1980b; Felson and Cohen). Recent evidence supports the utility of opportunity theory for making predictions concerning violent victimizations (Lee, 2000).

Opportunity theory predicts that crime results from an intersection of motivated offenders with suitable targets. The opportunities for crime vary by numerous situational characteristics, but are defined or limited in the absolute sense by the availability of potential targets. The nature of targets varies by the type of crime. For crimes of violence, this opportunity is measured by the availability of potential victims – people. The first parameter of opportunity, in this case, is defined by the size of a population.

In the specific case under examination, the opportunity dimension for crime is being defined by racial composition of the population. In other words, if opportunity arguments are correct, and there are no other forces in operation, the opportunity for interracial violent crime ought to be a product of the White/Black population ratio. This is easily calculated. In our hypothetical city – City X – we can divide the White population by the Black population. Doing so, we derive a White/Black population ratio of 6.7 (80,000/12,000). This figure indicates that we would expect Whites to be the victims of more crime more often than Blacks solely on the basis of opportunity for violence. This assumption can be easily assessed as follows.

First, we derive the ratio of victimization by race by creating a ratio of White to Black victimizations. We use the population data derived for our hypothetical city for these calculations which represented an avergae US city of 100,000 in terms of racial compositon, crime and vicitmization patterns. Total White victimizations in City X was 1556 (1313+243); total Black victimization was 294 (260+34). The overall race victimization ratio is 1556/294, or 5.3 – much lower – 20 percent lower – than the expected rato of 6.7. This figure indicates that in general, White victimizations are below the level predicted simply on the basis of opportunity or availability.

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As noted, Taylor and Whitney's arguments specifically and consistently focused only on interracial crimes. The same opportunity ratios can be calculated for interracial crimes of violence. Though these ratios may be misleading because of the relative rare nature of the behavior in question, we estimate these ratios to illustrate the extent to which Taylor and Whitney's odds calculations are inflated by relying on prevalence (rate per 100,000) rather than incidence data.

To calculate the interracial opportunity ratio, we simply take the number of cases involving White-victims and Black offenders (243) and dividing by the number of cases where there are Black-victims and White-offenders (34). The opportunity ratio in this case is 7.2, slightly higher (7%) than the interracial ratio predicted by opportunity theory alone (6.7)[6].

In sum, the disproportionate ratio or odds of Black-on-White violent crime victimization that appear to "shock" Taylor and Whitney are actually a function of their method for calculating odds. Using incidence data and appropriate populations for comparison, we estimated that Black victimizations of Whites are not disproportionate to Black/White population ratios. Indeed, our calculations confirmed the idea that victimization ratios could be explained by opportunity theory as a function of the US population's racial composition.

Conclusion

Taylor and Whitney conclude their article with the following:

> Everyone knows that young people are more dangerous than old people, and that men are more dangerous than women. We adjust our behavior accordingly and do not apologize for doing so. Why then must we pretend that statistics regarding race differences in violent crime are to be ignored?

If Taylor and Whitney's analysis was valid, used appropriate methods for comparing racially-linked criminal justice data, and

[6] This minor difference in estimation could be due in part to the exclusion of other races from the analysis, and to rounding of population figures used to generate these outcomes. It is also possible that White-on-Black and Black-On-White crime are the product of factors other than opportunity.

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did not mislead readers by generalizing from a fraction of violent crime to either all violent crimes or all crimes, than we might have to take their question seriously. However, because they either purposefully or unintentionally deceived readers due to their ignorance of the proper use of criminal justice data and specific issues that emerge when making comparisons of standardized race-based crime data, their question can be dismissed as non-sense. Their conclusion, in other words, is as misleading as their analysis and interpretation of victimization, crime, and criminal justice data.

As I have shown, proper use of NCVS data does not support Taylor and Whitney's contentions. Using NCVS data appropriately – focusing on all crimes of violence as the appropriate basis for generalization rather than Taylor and Whitney's focus on a fraction of violent crime – we can clearly see that the majority of victims of violent crime report that their offender was *White*. This is not a statistical fallacy; there are more White than Black victims of crimes; the majority of Whites – nearly three-quarters – report that their offenders are White, not Black. Further, when we use the NCVS appropriately, one of the lessons we learn is that crime is primarily an *intra-racial* phenomenon. Whites are more likely to victimize Whites; Blacks are more likely to victimize Blacks. Further, the incidence of inter-racial crime is a function of opportunities for victimization as determined by the racial composition of the US population.

One of Taylor and Whitney's primary concerns is that society concentrates too much attention on Black-on-Black crime while neglecting Black-on-White crime. Their argument seems, then, to express concern for the safety of Whites. Their focus on Black-on-White crimes, however, creates a misleading conclusions concerning the threat Whites face. As we have demonstrated employing NCVS data, *the majority of White crime victims are victimized by White offenders.* In short, the safety of Whites is more greatly threatened by Whites rather than by Blacks.

Further, if Taylor and Whitney had actually been concerned that society concentrates too strongly on Black-on-Black crime, the correct comparison group for analysis should be White-on-White crime. By using this comparison group we could indeed

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argue that society's emphasis on Black-on-Black crime is misdirected, and that, instead, society's focus ought to be on White-on-White crimes, which are much more numerous. But, pointing out that the majority of crimes are committed by Whites, and that White victimization frequently comes at the hands of a White offender would not fit the broader research agenda established by these investigators.

Taylor and Whitney's claim that Black-on-White crime is extensive enough to justify racial profiling is based on the misuse of data and inappropriate comparisons and generalizations. As we have argued, the conclusion that racial profiling is acceptable is based on generalizing from less than 2 percent of crime – this 2 percent being the approximate percent of crime that is comprised of inter-racial crimes of violence. No criminologists would find such a procedure legitimate.

Taylor and Whitney also legitimize racial profiling by using prevalence rather than incidence data. Incidence data indicates that most crime are committed by Whites; indeed the ratio of White to Black crimes of violence in the NCVS is 2.69 White offenders per every Black offender. Thus, despite the prevalence of crime among Black communities and populations, and despite the fact that Blacks are over-represented in criminal justice data, Whites are the problematic crime population. Consequently, if we favored the use of racial profiling – and we do not – correct calculations of offender incidence indicate that police ought to concentrate their efforts on Whites: as potential offenders Whites far outnumber Blacks. Further, if the police were to use racial profiling, it should be based on the race of the victim. NCVS data makes it clear that the race of the victim and offender are *the same* more than *seventy-five percent of the time.* Thus, if a Black victim reports a crime, the police would do well to look for a Black offender based upon odds alone. Likewise, if a White victim reports a crime to police, the police would do well to look for a White offender, based on odds alone.

When people speak of racial profiling, what they mean is the creation of criminal profiles that target Black offenders. As our analysis indicates, the legitimacy of racial profiling – of targeting Black offenders over White offenders – is misleading at best, and at worst, a form of institutionalized racism. Our data indicate

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that it is high time that the notion of racial profiling be put to rest.

Throughout this article, we have demonstrated that racial profiling is objectionable from a statistical perspective. In closing, it should also be noted that racial profiling is objectionable to criminologists from both a legal and philosophical perspective. Our nations criminal laws are based on the premise that guilt is determined on a case by case basis as a result of specific evidence. The inquiry that examines this evidence should be carried out without prejudice. Further, crime suspects are to be assumed innocent until proven guilty. Our Constitution, Courts and legal scholars speak to principles including: probable cause, which requires direct evidence rather than a suspicion or hunch based on someone's race or other status; due process of law and the rule of law; and the right to be judged by a juror of peers rather than by police or other actors in the criminal justice system. *The idea of racial profiling reverses the important legal and philosophical ideas upon which the American system of democratic justice rests.* Taylor and Whitney's support of racial profiling is not only misleading and inaccurate, *it strikes at the heart of the American justice system and American democracy*

ACKNOWLEDGEMENT

I would like to thank John Cochran, Amie Schuck, Paul Stretesky and Kelly Browning for their comments and suggestions.

AUTHOR BIOGRAPHY

Michael J. Lynch is Professor and Director of the Ph.D. Program in Criminology at the University of South Florida. He received his Ph.D. in 1988 from the State University of New York at Albany, School of Criminal Justice. He has written extensively on the relationship between race, class, crime and justice, and has published eight books, and over 60 articles and book chapters. His recent publications have appeared in medical, sociological, criminological, criminal justice and social justice journals including: The Archives of Pediatrics and Adolescent Medicine; The British Journal of Criminology; Social Science Quarterly; Justice Quarterly; and Crime, Law and Social Change.

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Reply to Professor Lynch

Jared Taylor
New Century Foundation, Oakton, Virginia

It is difficult to take seriously the arguments of anyone who imputes base motives to those with whom he disagrees. When Professor. Lynch calls the paper I co-authored with Glayde Whitney "purposefully misleading or completely naïve," he has abandoned scientific discourse for emotionalism. It is perhaps this emotionalism that accounts for the surprisingly elementary errors in his own analysis.

Lynch makes essentially the following points:

Whites are more likely to suffer violent crime at the hands of whites than of blacks.

Professor Whitney and I say there is more black-on-white than black-on-black violence but the reverse is true.

It is meaningless to compare the rates at which blacks commit violence against whites with the rates at which whites commit violence against blacks because there are more potential white crime victims to begin with.

Whitney and I justify racial profiling on the basis of inter-racial violent crime.

Arrest data may give a distorted picture of racial differences in crime rates because the police are biased against blacks.

Racial profiling violates important principles of democracy.

Let us take each point in turn.

Lynch announces with great fanfare that most violent crime is intra- rather than inter-racial, suggesting (a) that Whitney and I were unaware of this and that (b) any interest in inter-racial crime is misplaced. First of all, we presented these data in our original paper. It is tedious to quote oneself, but Lynch's off-the-mark criticism makes it necessary:

> We find that in 1994 6,830,360 whites were victims of violent crimes, and that 16.7 percent (1,140,670) reported that the

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rates as opposed to incidence rates, but his objection is quite simple: Blacks are more likely to attack whites because there are more whites to attack.

Whitney and I were silent on this question, not because we were unmindful of it but because it is a complex issue that does not lend itself to satisfactory explanation. Lynch offers an "opportunity analysis" according to which blacks attack whites at only slightly higher rates than would be expected from the disproportions in the black and white populations. The fatal weakness of this analysis is that it assumes whites and blacks are mixed randomly in the population. This is completely unrealistic. There is spatial segregation in the United States, and it is particularly pronounced in the poor, inner-city areas where many violent black criminals live. In dozens of American cities there are neighborhoods in which one almost never sees a white person, and these are usually the neighborhoods with the most violent crime. Crime maps of cities indicating the locations of violent offenses invariably show such crimes clustering in particular areas, and these are almost invariably areas in which very few whites live. Lynch explains that "opportunity theory" assumes "an intersection of motivated offenders with suitable targets." Are we supposed to think that a black mugger setting out to commit a crime will find six suitable white targets to every suitable black target? This is not realistic.

In a footnote, Lynch prudently concedes that "opportunity analysis" may not entirely explain why blacks target whites for violence half the time, and whites target blacks for violence only 2.5 percent of the time. Lynch does not really know what explains this disproportion and neither do I.

Speaking of disproportions, Lynch writes, "Taylor and Whitney hinge their argument here on the statement that the odds of a White being victimized by a Black is disproportionate. But, disproportionate to what?" It is difficult to understand Lynch's perplexity. Any given black person is many times more likely to attack a white person than vice versa. This explains why close to 90 percent of black/white acts of violence are perpetrated by blacks against whites – the finding Lynch finds "interesting." Why is it "interesting"? Because of the marked disproportion represented by such a lop-sided percentage.

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Let us now turn to Lynch's most spectacular error: the idea that Whitney and I defend racial profiling because of disproportions in inter-racial crime. It is beyond comprehension how Lynch – along with the four people whose help he acknowledges – could have drawn this absurd conclusion. Our original discussion of inter-racial crime takes up about two printed pages. Later, we devoted more than five printed pages to an analysis of racial differences in violent crime rates – without regard to whether the crime was intra- or inter-racial. We included four graphs comparing arrest rates by race – arrest rates for *all* violent crime, not just inter-racial crime – as well as two graphs comparing the disparity in male/female arrest rates for violent crime to the black/white disparity. We then compared the very significant overrepresentation of blacks in arrest rates to the racial proportions of perpetrators as reported in the National Crime Victimization Survey.

Only after establishing that blacks are five to eight times more likely to commit violent crimes did we propose this fact as a justification for racial profiling. It is astonishing that Lynch and his colleagues should have failed to grasp this simple logical progression.

When Lynch quotes us as saying: "it is certainly understandable that police should take these statistics into account when searching for suspects, and that they may wish to take more precautions when entering some neighborhoods than others," he makes it sound as though "these statistics" refer to inter-racial crime. From the context it is blindingly obvious that they refer to racial differences in rates of *all* violent crime.

On pages 504 and 505 of the original article, there are graphic comparisons of black/white arrest rates compared to male/female arrest rates. Men are arrested for robbery at something like nine and a half times the rate at which women are arrested. Blacks are arrested at close to nine times the white rate. This means blacks are about as much more likely than whites to be arrested for robbery as men are more likely than women to be arrested for robbery. We find similar patterns for other violent crimes.

Why did we go to the trouble of comparing male/female arrest rate differentials to black/white arrest rate differentials?

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Lynch quotes, with an obvious shudder, from our original article:

> Everyone knows that young people are more dangerous than old people, and that men are more dangerous than women. We adjust our behavior accordingly and do not apologize for doing so. Why then must we pretend that statistics regarding race differences in violent crime are to be ignored?

We made the male/female comparison to show that if an ordinary person is trying to avoid an encounter with a violent criminal, he is no less justified in considering race as a predictor of possible crime than he is in considering sex. Like the police, the general public engages in "sex profiling." Like the police, the general public pays more attention to men than they do to women because they know men commit more crime than women. Why aren't men complaining about "sex profiling," and demanding that the police give equal attention to women and men? Because they recognize that greater scrutiny from police is an inevitable part of good police work. They understand the police would be wasting their time if they paid as much attention to women as to men. What our analysis shows is that race carries almost as much information about the potential for violent crime as sex. It is therefore foolish to insist that the police pretend otherwise and to ignore valuable information.

There is nothing convoluted or arcane about this analysis, and if it involved any characteristic other than race Lynch would probably find it completely convincing. Or does he really think a police officer should ignore such things as age, sex, and demeanor, and act as if every person he sees is equally likely to commit a crime? If he believes that, he should be leading a national movement to stop "sex profiling," and I doubt very much that he is.

A combination of both age and race profiling offers an enormous amount of information of interest to the police. The Bureau of Justice Statistics[1] has calculated how much age and race tell us about murder. We learn that although white males ages 14-24 are only 6.1 percent of the population, in 1999 they

[1] http://www.ojp.usdoj.gov/bjs/homicide/tables/proportiontab.htm

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committed 18.0 percent of the murders, a three-fold overrepresentation. In the same year, blacks of that age group were only 1.1 percent of the population, but committed 27.0 percent of the murders, a *twenty-five* fold overrepresentation. Calculations for other violent crimes show similar overrepresentations. Does Lynch seriously believe information of this kind is of no legitimate use to the police?

Lynch himself points out that between 1988 and 1997 "white offenders (49 percent) [were] responsible for killing more police officers than black offenders (42 percent)." He argues that because slightly more officers were killed why whites than by blacks, police should be more worried about being killed by whites, and pay no attention to race when they are in the presence of criminals. This is a dangerous recommendation. If we find the rates at which blacks and whites kill police officers [assuming 12 percent of the population is black and 80 percent white, the calculation would be $(42/12)/(49/80) = 5.71$] we find that for a period of nearly a decade any individual black has been nearly six times more likely to kill a police officer than any individual white.

Perhaps the following comparison will bring home to Lynch the significance of this fact. Imagine the work of a bomb squad that is called upon to defuse only two different types of bomb, type W and type B, which can be easily distinguished from each other. There are six times as many type W bombs as type B bombs, and both kinds occasionally defeat attempts to defuse them and blow up, killing a bomb squad member. However, type B bombs have a steady record of being more difficult to defuse, and over a period of a decade have shown themselves six times more likely to kill bomb squad members. Would Lynch expect the bomb squad to ignore this? Would he expect its members to be no more careful about type B bombs than type W bombs? That would be foolish. There may be fewer type B bombs, but they are more dangerous and should be approached with greater care.

The point here is that a police encounter with a suspect is a discreet, self-contained moment of danger. At each encounter, the fact that slightly more officers are killed by whites than by blacks is *not relevant*. What matters at that moment is that any

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given black suspect is more dangerous than any given white suspect.

Let us attempt one more comparison. More people are killed in America by automobiles than by tornadoes. This does not mean we should be more wary around cars than around tornadoes. Any given tornado is a great deal more dangerous than any given car, and that is why we approach tornadoes with great caution even though we are far more likely to be killed by a car than by a tornado. Blacks are more dangerous than whites, and the police would be foolish not to bear that in mind when they approach them.

In our everyday lives, we make frequent decisions based on liklihoods. If it were a well-established fact that tires made by Company X were eight times more likely to go flat than tires sold by Company Y, it would be foolish not to engage in "brand profiling" whenever we bought tires. Somehow, when it comes to race, otherwise rational people lose the ability to see the obvious. Profiling of all kinds is a constant part of how we react to a world in which some outcomes are more or less likely than other outcomes.

Lynch writes: "When people speak of racial profiling, what they mean is the creation of criminal profiles that target Black offenders." This is not true. Profiling can target any race and, indeed, the first well-known example of racial profiling targeted whites. Serial killers of the calculating, persistent kind are more likely to be white than black, not only because there are more whites than blacks but because whites are more likely than blacks to commit these crimes. Does Lynch think it is an assault on the democratic way of life for the police to construct "white" profiles for serial killers?

Racial profiles can be either positive or negative. As the data in our original article showed, Asians are less likely to be arrested for violent crimes than whites. In fact, they have lower offense rates than whites for virtually all crimes. Police who work among Asians soon learn this, and very sensibly factor this into the way they view potential criminals. There is only one crime category for which Asians are arrested at higher rates than whites – at nearly three times the white rate – and that is gambling offenses. If police launch a campaign against illegal

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gambling, the fact of being Asian may be an entirely legitimate part of a criminal profile.

Finally, in light of the Sept. 11 terrorist attacks, it would be unwise to ignore the fact that so far, the only people who have hijacked airliners and flown them into buildings have been Middle-Eastern. A terrorist profile would be incomplete without a racial/ethnic component.

As for ordinary domestic crime, Lynch would, of course, make the thread-bare claim that just because blacks are arrested more often than whites does not mean they have higher crime rates than whites. It may be that "racist" police are either rounding up innocent blacks or deliberately turning loose guilty whites or both. In fact, there is a great deal of evidence for real differences in crime rates and little evidence of persistent police bias. For example, in our original article we reproduced a scatter chart showing murder rates for each American state, plotted against the percentage of blacks in the population of that state. There is a clear, positive correlation – the higher the black percentage, the more murders – and it is hard to imagine what role police bias could play in that correlation. Are we to believe there are actually many more murders in overwhelmingly-white New Hampshire and Iowa than we think, and that the police are wickedly covering them up? No. Whites simply commit murder – and rape, assault, and robbery – less often than blacks.

What, moreover, is the role of police bias in the data collected in the National Crime Victimization Survey? As I have shown elsewhere ("The Color of Crime," New Century Foundation, 1999), a careful comparison of the racial mix of perpetrators as reported in the NCVS corresponds very closely with the mix of perpetrators in arrest data. For example, about half the robbery victims in the NCVS say their assailant was black. Likewise, and about half the robbers the police arrest are also black. Why should we not conclude that racial differences in arrest rates simply reflect racial differences in crime rates? Or are survey respondents falsely claiming they were robbed, raped, or assaulted by a black when the perpetrators were actually white?

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Likewise, if the police are "racist" why are arrest rates for Asians lower than for whites? Do the police somehow forget to be "racist" when they are around Asians or is it simply because Asians have lower crime rates than whites?

Finally, how is police bias realistically supposed to influence arrests for violent crime? The victim almost always gets a good enough look at the perpetrator to know whether he was black or white. Now matter how "racist" the police may be, they can hardly go out and arrest an innocent black if the victim tells them the assailant was white. Or are we supposed to believe that as soon as the police hear the perpetrator was white they lose all interest in making an arrest, and that this accounts for underrepresentation of whites in arrest rates?

Lynch points out that most victims of violent crime are attacked by people of the same race. If the police were determined to be "racist," would they not make a special effort to arrest white criminals – since they prey almost exclusively on whites – and have less interest in arresting black criminals since half their victims are just black people anyway? Could not "racism" *lower* arrest rates for blacks? There is simply no realistic mechanism to explain how police "racism" artificially inflates violent crime arrest rates for blacks.

Police have very little discretion in making arrests of violent criminals. There is an angry and perhaps injured victim insisting on an arrest, and if they can find the perpetrator they have every reason to arrest him. In this respect, violent crime is different from public drunkenness or other alcohol violations. If a policeman sees a drunk on the street there is very little cost in failing to make an arrest. Leaving the drunk right where he is will neither swell the number of unsolved crimes nor leave a victim angry and resentful. Alcohol offenders are, therefore, the perfect criminals on which "racist" police could vent their prejudices, since it is almost entirely up to the officer to make an arrest or not. If American police departments were full of "racists," blacks should be arrested at vastly higher rates than whites for alcohol offenses. As it happens, alcohol offense are about the only crimes for which black and white arrest rates are almost identical. Why are "racist" police forgoing so many excellent opportunities to torment blacks? The obvious answer

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is that they are not "racist." The overwhelming majority of police are decent, hard-working officers who choose their profession because they want to fight crime, not because they harbor prejudices.

Something of a cottage industry has sprung up among academics to see who can devise the most fanciful and elaborate way of denying that blacks commit proportionately more crime than whites, and to blame high arrest and incarceration rates on "racist" whites. The strained nature of these arguments is highlighted by the selective manner in with which their proponents skip from one set of data to another, picking and choosing in order to prop up their rickety arguments. Lynch, for example, is happy to cite the racial breakdown of offenders who kill police officers when it suits him to argue that slightly more officers are killed by blacks than by whites. But is the high rate of officer killings by blacks not perfectly consistent with high rates of violent crime in general? Likewise, Lynch cites the National Crime Victimization Survey when these data suit him, but appears prepared to ignore the fact that these data consistently reflect sharp racial differences in crime rates.

Attempts to deny these difference have to be ingenious because high arrest rates correspond so closely with all the other racial circumstances that surround violent crime: Victim surveys tell us blacks are disproportionate perpetrators. Violent crime is concentrated in black neighborhoods. Blacks report more frequent victimization than whites and, as Lynch himself points out, most violent crime is within the same race. It is hard to think of any explanation for these things other than that blacks have higher violent crime rates than whites. This naturally leads to higher arrest and incarceration rates.

When academics insist and even take for granted that blacks are arrested at high rates only because the police are "racist" they are maligning the vast majority of officers, who appear only to be doing their jobs as conscientiously as they can. Academics go on to compound the injustice by then insisting that the police ignore race, even though it carries information that can be extremely useful under challenging and often dangerous circumstances.

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Clearly, racial profiling can be misused just as any other police technique can be misused. To concentrate on race – or sex or age – to the exclusion of any other offender characteristic would be a mistake. However, we do not disarm the police because one or two officers misuse their weapons. Instead, we train the force in proper use of firearms, and provide appropriate discipline for infractions. In a world in which race did not provoke hysteria, racial profiling would be an accepted, well-understood part of police work. Instead, its use remains clandestine, not because the police are "racists," but because of its great value in performing one of the most difficult jobs we ask public servants to undertake.

Professor Glayde Whitney, co-author of the original article, died unexpectedly in January 2002 of complications arising from emphysema and was therefore unable to contribute to this reply.

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Book Review

Evil, Good and Gender: Facets of the Feminine in Zoroastrian Religious History
Jamsheed K. Choksy
Peter Lang, New York, 2002-04-15

As the title suggests, this work is aimed at a feminist audience, but it is nevertheless an erudite and scholarly work unblemished by gender bias. Whereas Zoroastrianism grew out of an early undifferentiated Indo-European religious tradition, the author shows how it was affected by Middle Eastern cultural influences. Similarly, he shows the subsequent influence of Zoroastrianism on Islam, which led to the rise of Sufi'ism after the Islamic conquest of Iran.

The Indo-European tradition is reflected in the Zoroastrian concept of a struggle between Asha, order and reality – equated with righteousness – and Drug, which represented disorder and illusion. This reflected the established Indo-European reverence for Truth, in contradistinction from the many other cultures which respected the arts of falsehood and dissimulation. Thus, to Zoroastrians the universe was the setting for a struggle between Truth and the Lie, between the Mazda Ahura of the radiant sky (later known as Ahura Mazda in the Avesta), representing revealing Light and Order, and Angra Mainyu, representing falsehood, illusion and chaos.

While the author traces the origins of the Indo-Iranians to the steppes of Western Eurasia, Indo-Iranian religious concepts continued to evolve up to Sasanian times (5th through 7th centuries CE). Some attribute to the Indo-Iranians the invention of monotheism, and Zoroastrian beliefs in the struggle between a god of goodness and a supernatural being representing evil undoubtedly influenced Christianity, as reflected in references to the *magi* or wise men of the East in the Christian bible.

It would appear that the Indo-Europeans differed from the Semitic peoples in that while the Semites regarded women as unquestionably inferior to men, Indo-European culture tended to accord women more respect and to treat them with a greater

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degree of dignity and honor, choosing their wives, as the Greeks put it, by the length of their pedigrees. What then do we find in Choksy's book regarding the Zoroastrian attitude toward women?

While Zoroastrians treated their womenfolk with respect and like the Hindus, but unlike the Christians, accepted sexuality as natural, they condemned sexual profligacy as socially disruptive and equivalent to disorder. Consequently they portrayed Drug, the Lie, as feminine. In some ways, therefore, we find the Persian Zoroastrians adopting a somewhat ambivalent attitude toward women which matched their geographical position on the edge of the Indo-European world and close to the center of Semitic culture – which latter was eventually to overwhelm them with the Islamic military conquest of Iran. As a result of this ambivalent attitude, unlike the Germanic, Greek and Indo-Aryan Indo-Europeans, the Indo-Iranian Zoroastrians sought to neutralize the more alluring aspects of the feminine gender and, while still treating women with respect, to emphasise solely their procreative role in society.

Ian McNish

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The Pivot of Civilization

By Margaret Sanger. Women are the mainstay of the nation is the theme of the author in this republication of an epoch-making book by one of the pioneers of feminism and birth control (the founder of Planned Parenthood). Sanger has since been labeled a racist because of her concern that "those least fit to carry on the race are reproducing most rapidly" and her fear that a Third World population explosion would destroy any hope of humankind ever making this world into a terrestrial paradise. She believed that because of the significance of heredity, it was important that the fittest should reproduce more prolifically than the unfit. Every generation is to be regarded as a genetic bottleneck which serves to determine the future of the human race.

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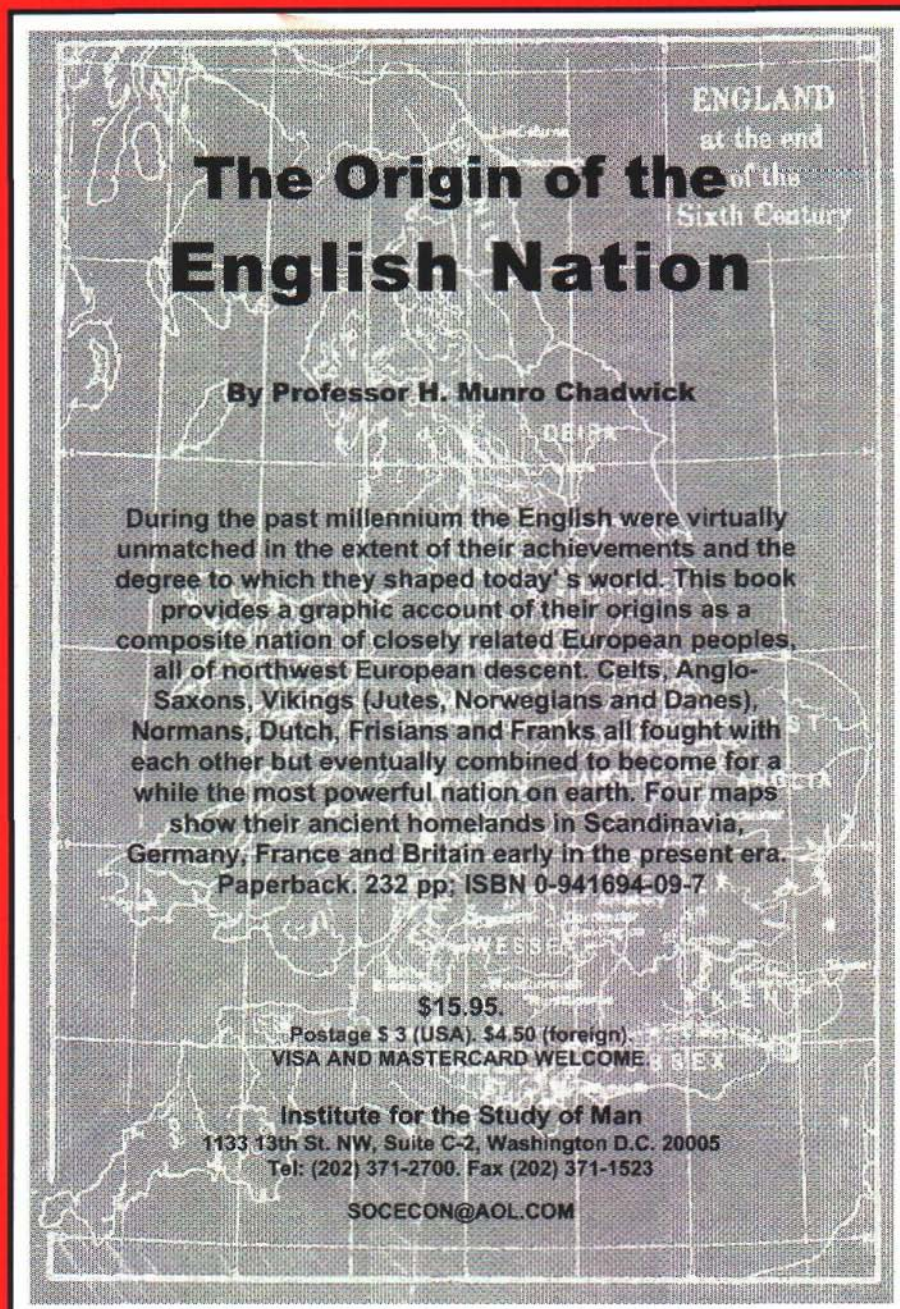

The Origin of the English Nation

By Professor H. Munro Chadwick

During the past millennium the English were virtually unmatched in the extent of their achievements and the degree to which they shaped today's world. This book provides a graphic account of their origins as a composite nation of closely related European peoples, all of northwest European descent. Celts, Anglo-Saxons, Vikings (Jutes, Norwegians and Danes), Normans, Dutch, Frisians and Franks all fought with each other but eventually combined to become for a while the most powerful nation on earth. Four maps show their ancient homelands in Scandinavia, Germany, France and Britain early in the present era.

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